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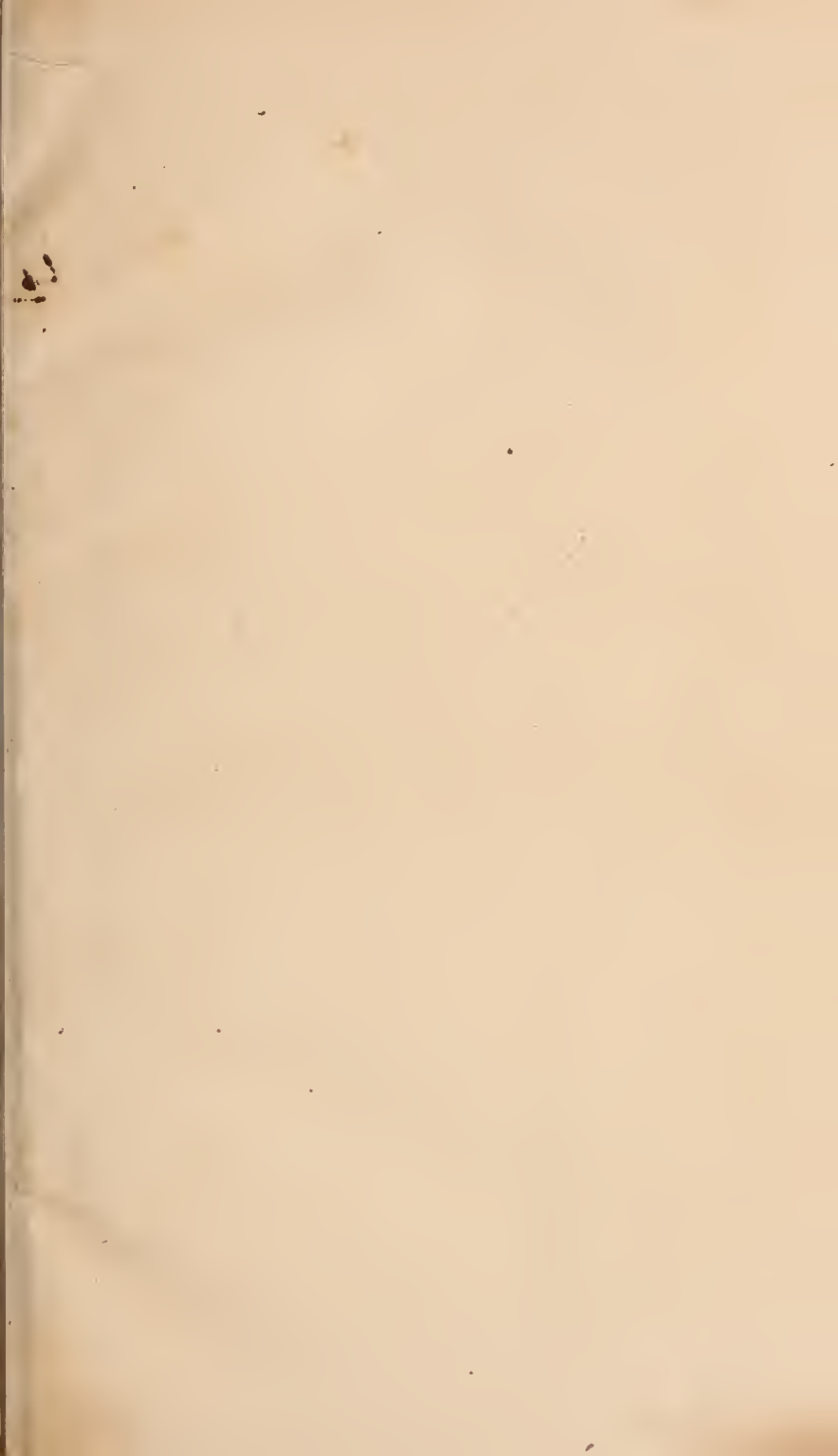
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VOL. XVI.—APRIL, 1847.—No. 4.

ART. I. *An accurate relation of the first Christian missions in China, collected from the best authorities extant in the writings of the Oriental and European historians.* By THOMAS YEATES. London, 1818.

WHETHER the gospel had reached China in the times of the apostles, is an important question. Certain it is, however, that the apostles had received a very high commission, and the fullest powers for extending the kingdom of their Divine Master, to the utmost bounds of the habitable earth. They knew the force of those words of Christ, "Go ye forth into all the world and preach the gospel to every creature," and they, doubtless, fulfilled the sacred charge, either personally or virtually, in all its extent. The wonderful gift of tongues, and miraculous powers, wherewith they and their immediate successors were endowed, qualified them for the work beyond the calculation of all human conception; we are not, therefore, at liberty to reason about human possibility, for the gift of tongues is alone sufficient to silence the whole world itself, as to the supply of means for the accomplishment of the divine purpose: as far as these went, they went; and where these were withheld, they went no further: the ways of the gospel being first explored, and marked out by them, were then left for their successors in after ages, to pursue and follow up in every part of the earth.

Indeed, when we reflect on the vast country of China, and also how rapidly Christianity made its way eastward in Persia, India, and Tartary, it is scarcely possible to deny its entrance into those

vast dominions. The only rational impediment is the distance of place: but are not the eastern parts of India also distant? and we are certain from history that Christianity had, in the apostolic times, reached those countries; so that the distance of China could not be unsurmountable.

The Syrian chronicles relate, that Thomas having gone through Mesopotamia, Chaldea, Persia, and Parthia, and visited the churches in those countries, went to the utmost confines of the east: and in the epitome of the Syrian canons, quoted by Assemanus, they name "Thomas the apostle of the Hindoos and Chinese."

The Malabar Christians, says Antonius Govea, relate, "that St. Thomas, having arrived at Cranganor, he continued some time with the king of Malabar; and when he had founded many churches at Cranganor, he went to Culan, a city of the same country, and there brought over many to the faith of Christ. Then he went to the country over against Malabar, which is now called Coromandel, and remained in Meliapore, where he converted the king, and all the people, to the Christian faith. From thence he went to China, and preached the gospel in the city of Cambala, and there he built a church."

Another point to be remarked is, that the tradition goes so far as to name a city of China, where the apostle built a church, said to be the city of Cambala, supposed by some to be a city of northern China. Cam, or Cham, Cambala, and Camhoja, are doubtless of Chinese origin; but since the situation of the ancient city of Cambala, seems doubtful and uncertain, we may as well look for it in the kingdom of Camboja, with which name it hath some affinity.

As for the conversion of the king of Meliapore, mentioned in Antonius Govea's report, that is also attested by the Syrian writers, "Thomas baptized the king and his brother, and a great many nobles." He then made his expedition to China as related; "From thence he went to China, and preached the gospel in Cambala." On inspection of the maps of those lands east of the Coromandel coast, the shores of Siam were the first land the apostle made, supposing him to have taken a course by sea directly east; from whence he might easily make excursions into Camboja, and Cochin-China; all which parts formerly belonged to China, and are by the Syrian writers called Masin, Matsin, or South China.

"When the Orientals," says De Herhelot, "speak of China in general, they call it Tchín and Matchín, in the same manner as they call Great Tartary, Jagiug and Magiug, or Gog and Magog, as mentioned in Holy Scripture. There are, (says he,) geographers who

contend that by the name Tchín, a certain northern part of China is signified, and which most writers suppose to be the same as Khatha or Kathai, but that by Matchin is to be understood South China, which comprehends Cochin-China, Tonquin, the kingdom of Arian, together with that of Siam and Pegu." Vide Assemanus, Tom. III. par. ii. page 436.

"There is," says Mon. Cerri, (in his Account of the State of the Roman Catholic religion, which he drew up for the use of Pope Innocent XI.) "in the kingdom of Camboja, a very ancient temple, as famous among the gentiles, as St. Peter's church is at Rome, among the Christians. Many Talapoins, who are their priests, live in the temple; and all the neighboring nations resort to it to consult the oracle, and go thither in pilgrimage. The king of Siam himself, though an enemy, sends every year an embassy to that place." Such an extraordinary veneration observed towards this temple, and the pilgrimages, and offerings annually made there, denote some superior sanctity. It is in the possession of the pagans: but was it always in their possession? That place may formerly have been Christian ground, and many others, where, now of a long time, paganism and Mahometanism have reared their temples, propagated their doctrines, and obscured those places with their primitive darkness! It should be a matter of strict inquiry, whether any, and what remains, or vestiges of Christianity are discoverable in China.

Now the preaching of the apostle Thomas, in the remote country of China, being a point in ecclesiastical history little known among our writers, and deserving the most scrupulous inquiry, I shall collect what further notices I can from the purest fountains of information on this subject. (1.) That the apostle Thomas, having preached the gospel first on the Malabar coast, and afterwards on the coast of Coromandel, from whence he went to China, hath already been stated. (2.) The apostle's return from China to the coast of Coromandel, and to the city of Meliapore, where by reason of the innumerable conversions to the faith of Christ, he exposed himself to the hatred and envy of two Bramins, who having raised an uproar against the apostle, buried him with stones; but another of the Bramins, when he perceived that he was yet alive, thrust him through with a lance, and he expired. So says the Syrian historian, "Thomas baptized the king, and his brother, and a great many of the nobles, and began to preach the gospel with great boldness. Then he went up into a mountain of India, and there proclaimed the gospel of God: and being thrust through with a lance by one of the

heathens, his sacred body was conveyed to Calamina, and there buried. This Calamina is near Meliapore, and is no other than the sepulchre of the apostle hewn out in a rock in the mount, afterwards called St. Thomas's mount. (3.) According to the Indian tradition, the martyrdom of the apostle happened in the sixty-eighth year of the Christian æra, and in the reign of their king Salivahan, or Salbahan. (4.) In the year of the Greeks, seven hundred and five, (i. e. A. D. 380,) in the month Ab, (i. e. August) on the twenty-second day thereof, they deposited the coffin of Saint Thomas the apostle, (which had at an immense expense been brought from India) in the great temple dedicated to him in the time of St. Cyril the bishop." The city and cathedral of Edessa was ever after held in the greatest veneration on account of this sepulchre of St. Thomas: though the Indians will have it, that only his coffin was taken from India, but that his sacred dust remains with them at this day. Even the day of the removal of the body of St. Thomas is commemorated with great solemnity at this time in India, when even the pagans unite with the Christians, in the celebration of their apostle and martyr.

Rufinus, who went into Syria in the year of Christ 371, and remained there twenty-five years, makes mention that the remains of the apostle St. Thomas, were in the city of Edessa in the time of the emperor Valens. "Edessa, says he, is the city of the faithful people of Mesopotamia, enriched with the relics of the apostle Thomas." Lib. ii. And here we remark, that as the removal of the body of the apostle from India to Mesopotamia, and from Meliapore to Edessa, is sufficient proof that he had been in India, and was martyred in the vicinity of Meliapore; so what is said of his going from Coromandel to China, and of his return from thence to Meliapore, appears a relation altogether consistent, and to be depended on, that the Christian religion was preached both in India and China by Thomas "the apostle of the Indians and Chinese," as he is emphatically styled by the Syrian writer in the epitome of the canons, quoted by Assemanus. "The fifth episcopal seat is Babylon, in honor of the three apostles, and great teachers of Christianity, Thomas the apostle of the Hindoos and Chinese; Bartholomew, who is Nathanael, of the Syrians; and Addeus, who was one of the seventy, the master of Agheus and Marus, the apostle of Mesopotamia, and all Persia."

In the Chaldean ritual there is an office for the celebration of St. Thomas the apostle and martyr, and particularly that in use with the Christians of Malabar, quoted by M. Riccius, and Nicolaus

Trigautius, wherein are the following versicles in praise of their apostle: "By the blessed St. Thomas, the error of idolatry vanished from among the Hindoos. By the blessed St. Thomas, the Chinese and Chvshiths were converted to the truth. By the blessed St. Thomas, they received the sacrament of baptism, and the adoption of sons. By the blessed St. Thomas, they believed and confessed the Father, the Son, and the Holy Ghost. By the blessed St. Thomas, they kept the faith of the one God. By the blessed St. Thomas, the illuminations of the life-giving doctrine arose upon all the Hindoos. By the blessed St. Thomas, the kingdom of heaven was extended, and opened to the Chinese." And in a certain anthiphone, they say after this manner, "the Hindoos, the Chinese, the Persians, and other regions: they of Syria, Armenia, Greece, and Rome, offer memorials of celebration to the sacred name of Thomas!" See *Assem.* vol. III. part ii. page 516.

It ought to be noticed that the Indian bishops and Metropolitans of the Christians of St. Thomas, have ever retained the name of China in their titles and subscriptions. When the Portuguese first came to Cochin, Mar Jacob, the bishop of the churches of Malabar, at that time, subscribed himself Metropolitan of Hindoo and China." In like manner also did the unfortunate Mar Joseph, his successor, who died at Rome. "Metropolitan of all Hindoo and China," is the most ancient title of this church, says Trigautius.

The traditions of the Christians in the east deliver that the apostle Thomas preached the gospel also in China: so writers Antonius Govea of the traditions current amongst the Christians of Malabar, "Thomas the apostle, say they, having converted the king of Meliapore, and many people to the Christian faith, he went from thence into China, and preached the gospel in the city of Cambala, and there built a church."—"On his return from China by reason of the innumerable conversions of people to the faith of Christ he stood exposed to the hatred and envy of two Bramins, who having raised an uproar against the apostle, buried him with stones; but another of those Bramins, when he perceived he was yet alive, thrust him through with a lance, and he expired."

"It appears from the ancient tables of the diocese of Angamala," says the same Antonius Govea," that it used formerly to send from that coast a superior, and two suffragans, to that part over which the name of the archbishop now bears rule: one in the island Socotora, and the other in the country of Masin, for so is that country called in the ancient titles." That is to say, the ancient records of the episcopal

church of Angamala, on the coast of Malabar, shew, that it formerly used to send to Goa a superior, under whom were two suffragans; one in the great island of Socotora, in the gulf of Baba'lmandel, and one in the southern China."

According to this account, the churches of Coromandel were dependent on those of Malabar, which had the right of nominating suffragans. It is well known that Angamala is a very ancient city, and famous for being the residence of the bishops of St. Thomas in former ages. It was in this city, as being the ancient seat of the archbishops of Anganala, that Alexis Menezes opened his first conference with the Christians of St. Thomas, all which, I observe, perfectly agrees with the account of the first preaching of the apostle Thomas in that part of India.

The celebrated Du Halde, in his description of China, having made some valuable remarks on the rise and progress of Christianity in that country, and which account opens with the second volume of his work; it may be acceptable here, to insert from that author, whatever may conduce to elucidate a subject hitherto so obscurely understood, but of such great religious importance as the first planting and labors of Christianity in that vast empire.

"Though the Jesuit missionaries," says Du Halde, "who first entered China, about the middle of fifteenth century, found no traces of Christianity there, this is no proof that it never had been enlightened with the truth of the Christian religion: for two venerable monuments make it plain, that anciently the gospel was preached to this mighty people. The first is a very ancient Breviary of the church of Malabar, written in Chaldaic, where, in a lesson of the second nocturn of the office of St. Thomas, are these words, "It was by means of St. Thomas, that the errors of the Indian idolatry were dispelled. By means of St. Thomas the Chinese and Ethiopians were converted to the faith and embraced the truth. It was by means of St. Thomas that they received the virtue of baptism, and the adoption of children; by him the kingdom of heaven penetrated even to the empire of China."

"In an anthem of the same Breviary are read the following words, 'the Indians, Persians, and China, offer to the memory of St. Thomas the adoration due to his name.'"

In the nineteenth chapter of the second part of the synodal constitutions there is a lesson of the patriarch Theodosius, conceived in these terms, "In like manner the bishops of the great provinces, such as are for the most part Metropolitans of China," &c.

“When the Portuguese came to Kochin, they found there Don James, who presided over the churches in the mountain of Malabar, and assumed the title of Metropolitan of the Indies, in which China was included,”

“The famous Quan-yun Chang who lived in the beginning of the second century certainly had a knowledge of Jesus Christ: as the monuments written by his hand, and afterwards engraven upon stones plainly prove. This may be gathered from copies found almost everywhere, of which nothing can be made unless he speaks of Christianity; because he mentions the birth of the Saviour in a grotto, exposed to all the winds; his death; his resurrection; his ascension, and the impression of his holy feet; mysteries, which are so many riddles to the infidels.”

“If the image of this great man was worshiped after his death, this error of the people proves nothing against Christianity, and is only a testimony of his virtue. But whence could the Christians of China, in the beginning of the second century, come? unless from the instructions, either of St. Thomas, whom every body knows to be the apostle of the Indians, or of his disciple! which last is the more probable opinion. However that be, there is not the least footsteps to be found of the time when the Christian religion flourished, or what success these apostolical labors met with: as the Chinese history seldom speaks of any events, but those that concern civil government: all that appears by it is, that about that time, an extraordinary person arrived in China, who taught a doctrine purely spiritual, and drew the admiration of the world upon him; by the fame of the virtues he possessed; by the sanctity of the life he led, and by the number of the miracles he wrought.” Du Halde, whose words are here quoted, declares himself very plainly respecting this first monument of Christianity in China which is comprehended within the first two centuries of the Christian æra, according to the Chinese histories.

“The second monument proves, that a long time after, that is, towards the seventh century, a patriarch of the Indies sent missionaries to China; that these evangelical teachers preached the truth of the gospel with success; and that their ministry was both respected and countenanced by authority.”

The particulars relating to this noble monument are as here under carefully collected from the works of the learned Kircher and Assemanus to which I subjoin the circumstances of its discovery from Du Halde and Le Compte.

SYRIAN MISSIONS IN CHINA.

Such was the state of the Syrian churches in the seventh century, that they were not regardless of missions for the extension of the Christian religion. Of which a famous example is left on record to this day in the Chinese empire, engraven on stone; whereof take the following brief account.

In the year 1625, there was found in a town near Si-ngan-fu, the metropolis of the province of Shen-si, a stone having the figure of a cross, and inscriptions in two languages and sorts of writing, which on examination, were found to be Chinese and Syriac; the latter in the ancient character, called the Estrangelo. The lines of the inscription are thus described. The title consists of three lines, of three words each, in Chinese, whereof the signification is given as follows, "This stone was erected to the honour and eternal memory of the law of light and truth brought from 'Ta-cin and promulgated in China." Beneath this title which is written in form of a square, and composed in nine words, are twenty-eight lines, each line consisting of sixty-two words, all in Chinese, so that the number of words or characters, is about 736.

On one side of this inscription is a column of Chinese words, in number twenty and five. On the other side is a column of Syriac; which two columns form margins to the inscription above mentioned: and at the bottom forming a base to the whole, is likewise writing in the Syriac language.

The body of the inscription is divided into twenty-one sections or verses. The first contains a summary of the fundamental articles of the Christian faith: the rest form a sort of chronicle of the design, labours, progress, and success of the mission from its first arrival in China, to the erection of the stone, viz. from A. D. 636 to A. D. 780. The chronicle mentions. (1.) That the mission entered China, in the reign of the emperor 'Tai-cum, i. e. A. D. 636. (2.) In the twelfth year of that emperor, i. e. A. D. 639, an imperial edict passed in favour of the Christian religion. (3.) A grant for building a church at the imperial charge, and an appointment of twenty-one attendants to Olopuen, or chief of the mission. (4.) The success of the mission under the reign of the emperor Cao-cvm, son of 'Tai-cvm, who reigned from A. D. 650, to A. D. 684, when Christianity was promulgated in the ten provinces of China, and churches built. (5.) Persecution against the Christians in China, A. D. 699. (6.) A second persecution, A. D. 713. (7.) The happy state of the Christians under the emperor Hiven-cvm, who put an end to the

persecution. (8.) A second mission arrived in China whose leaders were Kie-ho, John, and Paul. (9.) Grant of the emperor So-cvm, for the building of a number of churches. (10.) State of the Christians in the reign of the emperor Tai-cvm, who reigned from A. D. 763 to A. D. 780. He used to honour the commemoration of Christ's Nativity with a profound respect; abounded in charity towards all men, and observed an especial regard for the ministers of the sacred law, bestowing on them many munificent gifts. (11.) State of Christianity under the reign of emperor Kien-cvm or Te-cvm, who reigned from the year A. D. 780 to A. D. 805. He was a great favourer of Christianity, through the preaching of Jesus. He had the churches repaired, and new ones built; was very munificent to the Christian priests, and eminent in all the acts of charity. (12.) Then followeth the date and erection of the stone in the Chinese language, as follows:—

“In the second year of Kien-cvm of ovr imperial family Tam: on the seventh day of the month of avtvmn: on the Lords day: this stone was erected in the ministration of Him-civ bishop of the chvrch of China: Liv-sie-civen bearing the title of Ciao-v-cum: who in office succeeded to Tai-ciev-sie-sv-can-kivn wrote this inscription.”

The second year of the emperor above named, corresponds with the year 780 of the Christian æra.

The Syrian inscriptions on the border of the above table have been interpreted and arranged in the following classes:—

CLASS I. 1. Mar Johanan, Bishop. 2. Isaac, Priest. 3. Joel, Priest. 4. Michael, Priest. 5. George, Priest. 6. Mahadad, Priest. 7. Christian, Priest. 8. Ephraim, Priest. 9. Abi, Priest. 10. David, Priest. 11. Moses, Priest.

CLASS II. 1. Achaicus, Priest and Monk. 2. Elias, Priest and Monk. 3. Moses, Priest and Monk. 4. Ebejesu, Priest and Monk. 5. Simeon, Priest and Monk. 6. John, Priest and Monk.

CLASS III. 1. Aaron. 2. Peter. 3. Job. 4. Luke. 5. Matthew. 6. John. 7. Jesueine. 8. John. 9. Sabarjesus. 10. Jesudadus. 11. Luke. 12. Constantine. 13. Noah.

CLASS IV. 1. Adadsaphas. 2. John. 3. Enos. 4. Mar Sergius. 5. Isaac. 6. John. 7. Phuses. 8. Simon. 9. Isaac. 10. John.

CLASS V. 1. Jacob, Priest. 2. Mar Sergius, Priest and Chorepiscopus of Sniangathus. 3. George, Priest and Archdeacon of Cumdan. 4. Paul, Priest. 5. Simeon, Priest. 6. Adam, Priest. 7. Elias, Priest. 8. Isaac, Priest. 9. John, Priest. 10. John, Priest. 11. Simeon, Priest.

CLASS VI. 1. Jacob, Priest. 2. Ebedjesu, Priest. 3. Jesudadus, Priest. 4. Jacob. 5. John. 6. Sergius. 7. Simeon. 8. Epharim. 9. Zecharias. 10. Cyracus. 11. Baccus. 12. Emmanuel.

CLASS VII. 1. Gabriel. 2. John. 3. Solomon. 4. Isaac. 5. John.

Also, 1. Constantine. 2. Saba, Cusheè. 3. Mar Sergius, Tabennita. 4. Isaac, Cusheè. 5. Paul, Priest. 6. Simeon, Priest. 7. Adam, Priest. 8. Zuhān, Mizreite. 9. Matthew, Cusheè. 10. Anania, Gyotus. 11. Gabriel, Priest. 12. Luke, Priest. 13. Susen, Bishop. 14. Jacob, Priest. 15. Mahadad, Priest. 16. Arius, Priest. 17. David, Priest. 18. Asba, Cusheè, Priest. 19. Aies, Syrus. 20. Abraham, Priest. 21. Simon, Priest. 22. Peter, Priest. 23. Luke, Priest. 24. Matthew, Priest.

Here follows the Syriac Subscript :—

“ In the days of the Chief Father Mar Hanan Iesv. Catholic Patriarch. Adam the Priest Chorepiscopvs and Papvs of the Kingdom of China.

“ In the year of the Greeks, One Thousand and Ninety and Two, Mar Jazedbvzid priest and Chorepiscopvs of Cvmdan a royal city, son of the Meek Mailas, Priest of Balach a city of Tvrkestan set up this Stone Table, whereon is inscribed the Dispensation of our Redeemer and the Preaching of our Spiritual Fathers to the King of China.

“ Adam the Deacon son of Jazedbvzid chorepiscopvs.

“ Mar Sergivs Priest and chorepiscopvs Sabarjesvs Priest.

“ Gabriel Priest, Archdeacon and Ecclesiarch of Cvmdan and Sarag.”

The year of the Greeks, 1092, corresponds with the year A. D. 781, and as the names of the several Chinese Emperors in the Inscription of this noble monument of antiquity are found to agree with their own histories the precise time of the erection is indisputably determined.

This mission is supposed to have consisted of seventy persons of three orders, Olopuen, the name of the chief and superior, appears to be a compound of two Syriac words, *Aloho* and *punôya*, signifying *the conversion of God*. The country from which they came is called in the said Inscription, Ta-chin, which the learned Kircher interprets Judea, but Assemanus explains it to mean all Syria and Palestine, according to the Chinese geographers. The Chinese having no name for the true God in their language, this deficiency, it is observed, is supplied from the Syrian *Aloho*, expressed in the Chinese characters, with several others belonging to Theology.

In the chronicle, aforesaid, we have a notice of a second mission which arrived in China soon after the persecution of 713 had ceased. The names of the heads of this mission are mentioned, but we have no account of their company, nor the number of them, unless they are enumerated in the seventh class. This circumstance carries with it all the marks of a genuine history. The persecutions which had arisen against the preachers of Christianity in the year 699, was followed by another more fierce in 713, when a great many Christian

churches were destroyed, and doubtless numbers suffered martyrdom : an account whereof reaching the Christians of the West, they sent into China a supply of evangelical men under the guidance of Kie-ho, John and Paul : a grant was at length obtained, and religion revived under the benign government of the emperor So-cum.

The success of the first mission, as mentioned in the chronicle, deserves a remark, consistent with the design of these sheets, and, that is, the extension of the Gospel in the reign of the Emperor Cao-cum, when it was promulgated in all the provinces of China, and churches built. What progress it had made in the course of one hundred and forty-four years, viz. from A. D. 636, to A. D. 780, can alone be obtained from these records. It is very possible, that every part of this account may be authentic, and that yet in a few centuries after, Christianity should become unknown in China. New governors, and new edicts, probably excluded a succession of those evangelical men for the supply of that empire, and Christianity became at length proscribed. Here is, however, sufficient evidence to prove that Christianity was known in China in the seventh century.

Christian establishments in India, Tartary, and China,
A. D. 800-1200.

In the Episcopal canons, the canon of Theodotius, bishop of E-dessa, who lived about A. D. 800, appointed six Metropolitan Electors for the ordination of a Patriarch chosen from the six principal and nearest seats, viz. Elam, Nesib, Perath, Assyria, Beth-germa, and Halach. This canon did not prohibit other metropolitans the right of election, and enjoined that the electors should convene with the Patriarch every four years. "But the other metropolitans, says the canon, namely, of China, Hindia, Persia ; of the Merozites, of Sciam, of the Raziches, the Harivns, and of Samarcand, which are far distant, and which by reason of infested mountains and turbulent seas, are prevented journeying as they would ; they send letters of salutation to the Patriarch once every six years, in which letters also they make known all the public affairs of those regions, which require direction ; when all cities, great or small, according to their ability, and the precept of the canons of the Fathers, send to the Patriarch what is appointed for the maintainance of the Patriarchate."

The above mentioned six Metropolitan seats I also find in a list of Metropolitans of the Nestorians of that period ; and it belongs to this place to insert that list, as in some measure it brings within view the

great extent of Christianity formerly in Asia: and the same is taken from the Oriental collections of Assemanus.

Metropolitans formerly subject to the Patriarch of the Nestorians.*

1. Metropolitan of Elam, residing at Gandisapor, a city of Chusistan.
2. Metropolitan of Nisibin, Nesib or Soba in Mesopotamia.
3. Metropolitan of Perath-mesin, or Bassora.
4. Metropolitan of Adjaben and Mosul.
5. Metropolitan of Beth-germa (Begerma, or Beth-selucia) and Carach.
6. Metropolitan of Halavan or Halach, a city on the confines of Media.
7. Metropolitan of Persia.
8. Metropolitan of Mara in Chorasán.
9. Metropolitan of Hara in Camboja.
10. Metropolitan of Arabia.
11. Metropolitan of China.
12. Metropolitan of India.
13. Metropolitan of Armenia.
14. Metropolitan of Syria and Damascus.
15. Metropolitan of Cardo, or Adorbegen.
16. Metropolitan of Raja and Tarbistan, on the shores of the Caspian Sea.
17. Metropolitan of Dailem.
18. Metropolitan of Samarkand and Mavaralnahar.
19. Metropolitan of Cashgar and Turkestan.
20. Metropolitan of Balach and Toharestan.
21. Metropolitan of Segestan.
22. Metropolitan of Hamadan.
23. Metropolitan of Chantelek.
24. Metropolitan of Tanchet or Tanguth, a country of Great Tartary.
25. Metropolitan of Chasemgar and Nuachet.

To the foregoing list of the Oriental Metropolitans, there is also another list of Episcopal seats, formerly subject to the See of Antioch, shewing that both east and west the ecclesiastical jurisdiction of the Syrian Church did widely extend about A. D. 1000, which list was taken by William an Englishman, and first prior of the Canons regular of the Church of the Holy Sepulchre at Jerusalem, afterwards made Archbishop of Tyre. I shall only insert the names of the respective seats, with the number of Bishopricks depending on each, and those who are curious for the particulars, I refer to the author from whence the said list is taken.

* The Nestorian Christians of the Syrian name are not to be confounded with the Greek Nestorians, as they too generally are; for although both have one common tenet respecting the *one nature* of Jesus Christ, yet in other things they materially differ; and even in the article, of the *one nature* of Christ, they have a partial difference; so that the Nestorian name is the unhappy brand applied to a great mass of Christians of those times. It is true, indeed, that the Syrian Nestorians hold with the one nature; yet it is so qualified, that they consider the nature of the humanity absorbed in the glory of the divinity; nor do they differ in faith from the Athanasians on this head, when properly understood. As for the Greek Nestorians, see their doctrine, under the name of *Nestorian*, in Theological Dictionaries, and other books of all Religions.

List of Churches, or Archiepiscopal Seats, formerly depending on the Patriarch of Antioch :—

1. Tyre, having XIV Bishopricks.
2. Tarsus, having V Bishopricks.
3. Edessa, having X Bishopricks.
4. Apamia, having VII Bishopricks.
5. Hierapolis, having VIII Bishopricks.
6. Bostra, having XIX Bishopricks.
7. Anerverza, having IX Bishopricks.
8. Seleucia, having XXIV Bishopricks.
9. Damascus, having XI Bishopricks.
10. Amida, having VII Bishopricks.
11. Sergiopolis, having IV Bishopricks.
12. Theodosiopolis, having VII Bishopricks.
13. Emissa, having IV Bishopricks. Besides which are reckoned VIII independent Metropolitans, and XIII Archbishops.

Marcus Paulus, who lived some years in Tartary, mentions the Christians in those parts as quoted by Brerewood. “The Nestorians inhabit a great part of the Orient, for besides the countries of Babylon, and Assyria, and Mesopotamia, and Parthia, and Media, wherein very many of them are found; that sect is spread and scattered far and wide in the East, both northerly to Cathay, and southerly to India” so that in Marcus Paulus, his history of the East region, and in others, we find mention of them, and of no sect of Christians but them in very many parts and provinces of Tartary. As namely in (1.) Cassar. (2.) Samarchand. (3.) Carcham. (4.) Chinchintalas. (5.) Tanguth. (6.) Suchir. (7.) Ergimul. (8.) Tenduch. (9.) Caraim. (10.) Mangi, &c.

Marcus Paulus relates, that, “in Tenduch were many cities and camp-towns, where formerly the so called Presbyter John had his residence, but afterwards that province became tributary to the great Cham, having a king of the family of that name :* and although there are there some idolaters and Mahometans, yet the greater

* About A. D. 1253, William de Rubrique was sent by Ludovicus IX. king of the Galls, to the Great Cham of Tartary; who relates, that at the time the Galls took Antioch, a certain one named Con Can held dominion in Kara Kithay, and adjacent regions to the north, whence the Turks emerged. In the same Kara Kithay, a certain Nestorian, named Opilo, was a mighty prince of the people of Yayman, and after the death of Con Can he invaded the kingdom of Kithay, called *John* by the Nestorians, of whose greatness many fabulous things have been narrated, whence all those fables about Presbyter John have originated amongst the Europeans. He had a brother named *Unt*, who dwelt beyond the mountains of Kara Kithay, three days' journey northward from his brother: his subjects were called Crits or Mirkits, and were Nestorians; his city was called Caraca: but he departed from Christ to idols, and succeeded his brother John, who died without issue, and took the name of Chan, &c. But the learned Hyde, from the relation of Paul the Venetian, who penetrated into those regions, plainly shews from his book, *Lib. I. cap. li. lii.* that he who is called *Unt*, or more properly *Unchu*, was the real John, vulgarly and improperly called *Presbyter* and *Prester John*: but in the Tartar language, *Prestar Ghan*. *Vid. Hyde's Note, Itinera Mundi. Cap. xxv. pag. 153.*

part of them hold the Christian Faith, and these Christians have the chief places in the province." Lib. I. cap. lxiv. Agheus brought the Gospel into these parts, called *Gog* and *Magog*, but by the Tartar nations *Jagog* and *Magog*, also *Lug* and *Mongug*. Vid. *Kircheri Prodromus*, cap. iv. p. 91.

Comestabularius, an Armenian, who, about the year 1248, wrote a letter to the king of Cyprus, concerning the Christians of Tanguth, says, "This is the country out of which came the three kings to Bethlehem to adore Christ; and the people of this country are Christians. I myself have been in their churches and seen paintings of Jesus Christ, and of the three kings; one presenting the gold, a second the frankincense, and the third the myrrh. Through these three kings they had the knowledge of the faith of Christ, and through them the Cham and all his people were made Christians. When they go to salute the great Cham, they first enter the church, and salute the Lord Jesus Christ, and then go to salute the Cham. We found also many Christians dispersed through the east country, and many goodly churches, lofty and ancient, which had been despoiled by the Tartars. The Christians of the country, when they come into the presence of the Cham, who now reigns, he receives them with the greatest honour, uses them liberally, and suffers none to annoy them. And though by reason of their sins, Christ hath none to preach his name in those regions, yet he himself preacheth for himself, and declareth it by his own most holy virtues in such manner that the nations of those countries believe in Christ."

Marus Sobensis writes, that "Agheus illuminated with the Faith Gebal and Huz, and the coasts of Sindia, and the adjacent countries as far as Gog and Magog." Ebedjesus says, "All Persia, all parts of Assyria and Armenia, and Media, and the regions about Babylon, Huz, and Gala, to the confines of India, as far as Gog and Magog, received the priesthood from Agheus, the silk-weaver, and disciple of the apostle Addeus."

Magog was one of the sons of Japheth, (Gen. ch. x.) his land and people were also called Gog, and his seat was in the northern parts of Asia. Ezek. ch. xxxvii. He is called the chief Prince of Meshech and Tubal, names implying drawers of the bow, and leading cattle, so justly descriptive of the hordes in Tartary: they are also described as warriors, and famous horsemen. Ibid. ver. 15. The Togarniaks, or western Tartars, were famous for breeding horses in Ezekiel's time, as they are to this day: they supplied the markets of Syria and

Palestine with horses and mules. Ezek. xviii. 14. There can be no doubt of the identity of these people, and that by Gog and Magog, we may understand the whole of the Tartar nations.

As for the decline of Christianity in the whole of Asia, the continuance of heathen and idolatrous practices, and the progress of Mohammedanism among them, the reason is evident to all who have the least knowledge of those countries: even what is said above, of their churches without priests, is enough to convince any one who credits that report, that whatever was the state of Christianity formerly in those parts, the want of Christian priests has been the ruin of religion there, as in other countries, especially Persia and India, as hath been already remarked above. To complete the ruin, revolt and war desolated those countries, and left them an easy prey to the Mohammedan conquerors, under Ghengis Khân, in the twelfth century, since which period Islamism has greatly spread in all Tartary.

The destruction, and almost extermination, of so many Christian churches in the East, must be looked for in the histories of those nations, and the wars and revolutions which caused such a fatal overthrow. The spirit of war against the Christian powers of Asia and Africa, which, within a century after the death of Mohammed, began to shew itself in enterprises on other countries, already strengthened by the reduction of all Arabia, first discovered itself in the exhortations of Abubekar and his followers, by a general incitement to a holy expedition against Syria, to wrest from the Christians that fine and populous country; and such was their success, that in a short time they carried the religion of Mohammed from Arabia to Syria and Persia, and by their subsequent conquests all the towns of Syria and Persia possessed by the Christians, became subject to the Turkish dominion. Temur, called Tamérlane, who in 1370 began to spread his conquests over a great part of Asia, Tartary, Persia, Syria, and Egypt, gathered immense treasures. He sent from Damascus eight thousand camels, laden with the spoils of that city, at one time; and is said to have conquered more kingdoms in the space of thirty-five years, than the old Romans did in eight hundred years. He carried his victories to Babylon, Mesopotamia, Syria, Persia, Parthia, Egypt, India, and China; and boasted of having subdued three parts of the world. He had his palace at Samarchand, where he celebrated his victories, blended with the Scythian festivities of Attila and Ghengis, and those of the Ottoman court. Ghengis ravaged all the eastern Asia, making conquests in China, Transoxania, Syria, Asia Minor, Siberia, Kara,

&c. Ghengis Khân and Timour were the scourge of every Christian and Mohammedan state which invited or resisted their ambition; the Christians of those unhappy countries visited by their victorious sword, were scarcely allowed a choice offered them by the Koran, of tribute, or of death.

ART. II. *Biography and Obituary, with notices of the late Mrs. Pohlman, Mrs. Doty and Mrs. Stronach of Amoy, of Mrs. Fairbrother of Shánghái, and Mrs. Hobson of Hongkong.*

(In our number for January was given a list of the Protestant missionaries to the Chinese, but it was confessedly incomplete. We should be glad to see a full list, and think that most of our readers would also like to have some notices of all those who have been engaged in the honorable service of giving a knowledge of true religion to the Chinese. Had we at hand short biographical notices of those who have died in this service, we should be glad, now and then, to diversify and enrich the pages of the Repository with such papers. Our views, regarding this matter, quite coincide with those of the writer of the following remarks, which we borrow from the second volume of the Indo-Chinese Gleaner: see page 94. They were written, we believe, by Dr. Morrison, and are very characteristic of his style and manner of writing. In the Gleaner they served as an introduction to an Obituary of the late Mrs. Dr. Milne of Malacca—which we may by and by transfer to our own pages.)

BIOGRAPHY, every one acknowledges to be a highly interesting and useful species of reading, when it records a life full of incidents, or virtues of an extraordinary kind, or the great actions of persons distinguished, either by the obscurity of their birth, or by the elevation of their rank. We also gladly admit the truth of this remark; but we hesitate to subscribe in full to the inference which is often drawn from it, viz. that biography is insipid and useless, when it narrates the principles, conduct, and death of those who moved only in a common sphere, whose talents never rose above mediocrity, and whose life was marked by no unusual vicissitudes. No; we believe that the real benefit to mankind, from the relation of that which is extraordinary in the lives of great and even good men, is exceedingly small. The faithful and modest exhibition of the Christian character embodied, and of the virtues requisite in our every day's duties and trials, and of those tempers which constitute the charm of the conjugal state or the solace of human life,—is of vastly more benefit for the instruction of readers in general, than the memoirs of an Alexander, a Cleopatra, a Pascal, or a Brainard. And the reason is

obvious—things in themselves extraordinary—or common things carried to an extraordinary degree,—equally cease to be fit models for general imitation. They are considered impossible to the greater part, and perhaps unnecessary to all; hence, except in a very few minds, formed by nature for unusual exploits, they merely excite a temporary astonishment, but produce no practical impression. That which is common, being within every one's reach, and suitable to the condition of most persons, cannot be so easily evaded—convictions are more easily fixed on the mind—and, by the biography of a consistent, though ordinary Christian, the forgetful children of men are put in mind of duties which conscience feels binding; of afflictions which are their common inheritance; and of death to whose gates every passing hour brings them nearer. Let not the reader conclude from this, that we consider extraordinary characters as unfit subjects for biography—no: but that there is often much in the lives of ordinary persons, worthy of being held up to the imitation of others who are similarly situated.

Were it the sole object of biography to preserve from oblivion the genealogy of families, the distinctions of rank, the names and abode of individuals, the eulogies of endeared relatives, the tears of mourners, the apostrophes of eloquence, the epitaphs of tombstones, or the desolate state of survivors,—were these the sole objects of biography, we should never dip a pen in ink to compile them. For, while we believe that a little of these gives an interest even to Christian biography, and helps to fix it more easily on the memory, we are also assured that it has a nobler aim—to make men wise, and good, and happy. The moment the biographer loses sight of these ends, and suffers his pen to run wild in the unqualified praises of the dead, he perverts his talents, and defeats his proper object. Forgetting, as much as the nature of this class of writing will allow, the person of the individual, he should fix on those parts of the life and character which are most pregnant with instruction and which furnish, by natural and unforced inference, the most useful lessons to the living.

Among the readers of every periodical publication, there are various classes—some who love religious biography; some who sneer at it; and others who care nothing about the matter. Though very imperfect, it will generally be acceptable and edifying to the first class; to the second, however well written it may chance to be, it will furnish matter for jocular remark and laughter; by the third, it will perhaps be read, and perhaps not. The aversion of some to religious biography, particularly to obituaries, arises, it is to be feared, from a

secret aversion to religion itself. Christian obituaries present to their view subjects for which they have no relish; and excite apprehensions about a future world, which they know not how to calm: Christian obituaries lead them into the chambers of the sick, and call them to listen to the dying counsels of those who are taking their leave of terrestrial things; of those to whom the once glowing charms of youth, beauty, riches and honor,—are for ever become insipid; of those to whose view a life prolonged (were it possible) through as many ages as the world has existed, and its every year, month, day and hour well spent,—would seem scarcely enough to furnish an adequate preparation for that interminable portion of human existence which lies beyond the grave! To the irreligious mind, scenes and subjects of so serious a stamp, cannot be welcome. Can those whose constant aim seems to be, to put death and the grave, and the resurrection, and the judgment, and eternity, as far from their thoughts as possible, feel pleasure in being brought into so close a contact with those dreaded though unavoidable scenes?

It has been frequently remarked, that Christian truth is never more lovely and instructive in the estimation of the wise and good, than when it appears embodied, living, and acting in the conduct of its friends: perhaps the very reverse of this is the case with those of whom we now speak. While religion rests quietly in the Bible, and the Prayer Book, or confines herself within the walls of the church, making only her weekly demands for an hour to prayers on the Sabbath,—her claims are bearable with a large proportion of her nominal adherents; (though even these moderate claims are quite intolerable to not a few;) but when she takes up her abode in the heart, influences the actions, moulds the character, regulates the family, and at last pours her celestial balm into the heart of some dying person, known to them,—then her requirements are considered exorbitant—her pretensions, hypocrisy—her friends, self-righteous pharisees—her consolations, enthusiasm—and the writers of Christian biography, are stigmatized as a mean or a deluded set of men, determined at all events to canonize a father, a mother, a wife, or friend;—and who will not scruple to give an honorable place in saintly calendar, even to cobblers, black-smiths, and maid-servants! Such are the views of some on this subject. Perhaps, however, could we follow them to their solitude, after they have been entertaining their gay and thoughtless associates with such remarks, and did we understand the language of sighs, we should not unfrequently hear secret approbation of the individuals with whose history they have been amusing the

company, and many a silent wish to die as they died. Happy for them, would they but listen to the noiseless lectures of wisdom, which she delivers in retirement!

Well written biography proves commonly more instructive to survivors and the friends of the deceased, than the same length of a sermon or essay. The reason, we apprehend, is not because it really contains more instructive matter than is generally combined in an equal number of the pages of a sermon or essay; but because by sketching the early character, the domestic circumstances, the public life, and the last moments of some endeared friend, it raises most vivid and powerful associations in the mind, by that innate power which the human soul possesses of identifying herself, (if we may so speak) with the things and occurrences related: thus we see when, where, how, and by whom those virtues held up for imitation, were displayed; and being interwoven in the actual history of a friend, they take a much more powerful hold on our remembrance than if delivered abstractly, though set forth in the most glowing language. Moreover, having been practiced by persons in circumstances nearly similar to our own, they appear practicable to us also; and we feel condemned if we do not make the attempt. We feel that we are also subject to affliction and death. We are, if not furnished with new subjects of knowledge, put in mind of important things which the hurry of the world had jostled out of thought. We trace the steps of the consistent Christian in the time of his repentance, and learn how the penitent feels. We enter his domestic circle, and learn how to bring up our children. We follow him to his employment, and learn to manage our affairs with discretion. We see his errors, imperfections, and foibles; and learn to take heed to ourselves. We attend him in his afflictions, and learn patience. We follow him through life; and we feel ashamed. We behold him die; and we are filled with salutary fear, or cheering hope. These are some of the advantages that result to the pious readers of biography and obituary in general; and to persons of nearly the same age, and placed in the same domestic relations, the instructions imparted have a peculiar suitableness. They come home with more force to the heart. In how many instances has the religious history of a young person, been the means of rousing the attention of juvenile readers, to the importance of eternal things! How frequently have mothers been excited to a due care to their household, and a proper concern for their children's best interests, by perusing the history of some pious mother, who is now gone the way of all the earth? The dying

counsels of Christians, tend not only to edify their own families, but others also. Our dormant souls need sometimes to be quickened, and our general belief, that life is short, requires to be made operative. The views we obtain through the medium of persons in the closing scene of life, powerfully tend to direct our thoughts to that period, when our own lives also shall close, and to stir us up to make timely preparation.

The longest life, is but a short preface to eternity: The belief of this, invests every hour of the former with an indescribable importance; while it presses the unchanging realities of the latter upon our most serious consideration. Death opens the passage of human beings from time to eternity. To see, in as far as surviving mortals can, how their fellow-creatures conduct themselves on this passage—what their fears—what their hopes—what their joys—what their regrets—what their ideas of both worlds are, will generally furnish important lessons to those who must shortly pass the same way. This gives a peculiar importance to obituary. We would not lay undue stress on the dying words and penitent confessions of those who have unhappily spent their days in immorality and vice; nor do we think they ought ever to be recorded merely for the sake of preserving them from oblivion. But when we think of the good which they are sometimes calculated to do to the living, (putting the state of the dead out of the question,) especially to relatives and acquaintances, we cannot but consider the practice of occasionally inserting obituaries in periodical works, as upon the whole a very useful one. This explicit statement of our opinion will, we trust, be considered a sufficient apology to our readers, for our imitating a practice of which we think there are so just reasons to approve.

When the editors of a periodical work are called to this melancholy labor, by the death of persons within their own immediate circle, it will be difficult for them to escape the charge of partiality from the fastidious. It will perhaps be said: "they will doubtless try to secure an honorable niche for their relatives, and the members of their own society, and their fellow-laborers, &c." To which surmise it may be replied: that, in the cases supposed, it is perhaps nearly as difficult for the writers to be perfectly impartial, as it is for the reader, not to suspect them of partiality, if it is known that they were related to or connected with the deceased. To remove every objection would be endless. To lay but little stress on the notoriety which the press gives to the names of individuals; to be sparing in those fulsome eulogies which often render biography and obituary so disgust-

ing; and to exhibit, as above noticed, such parts of the life and character as are fullest of instruction, and best adapted for edification,—these are the best means of rendering the charge of partiality, groundless, and we may add also, of rendering biography and obituary worth the reading.

The death of an individual, compared with some grand event affecting at once the whole social system, seems no great matter—little more than as the dropping of an autumnal leaf from the trees of the forest, on the boughs of which myriads more hang, ready to fall in quick succession, by the next wind that sweeps across the desert. Yet to the individual himself, death is big with consequences. It closes the ‘drama of life;’ it opens his eyes on a world of realities; it removes him from all that is visible, sensible, and tangible; it fixes him in a state of spiritual existence, where objects are perhaps no longer measured by their length, breadth, or height, or time calculated by days, years and ages; it finishes the term of his probation, and settles him either in heaven or in hell!

Death, thus awfully important to the person who falls by its resistless shafts, has also a certain aspect towards surviving friends—its electric blow is felt through all the domestic and social circle. When death cuts down one who stands alone, without those relative ties from which most of the endearments, and many of the sorrows of life, spring—the event may be said to affect an individual only. There are no surviving parents to suffer by the loss—no brother or sister to weep in sorrow over the grave—no children to feel the want of parental guardianship—no near relatives left without any source of dependence. In this case the work of dying is, humanly speaking, much lighter.

How widely different is the case, when death steps into the family circle, and carries off one of its more important branches—or one who, by a distinguished course of beneficent actions, had become a father or mother to the indigent! How many hearts are pierced with grief! How many are, by the fall of such a person, shaken over the grave, if not cast into it!

Females are the life of society: a prudent and virtuous woman, who is also a wife and a mother, gives a zest to every domestic enjoyment, and imparts a charm to life itself. She increases the virtue, the comfort, and the respectability of the family. She is tenderly loved at home—greatly respected abroad. The general tenor of her conduct, fixes her more deeply in the affections of her nearest friends—renders her life almost necessary to the existence of the family—

and her early removal from the world, a subject of most earnest deprecation. Suppose such a one cut off in the midst of her days. She has but just seen enough of her children to feel the cords of maternal affection firmly twine around the heart. Ten thousand anxieties about her sons and daughters—about their education—virtue—comfort—and eternal felicity,—have often swelled her maternal breast, pressed the flowing tears from her eyes and drawn the agonizing supplication from her heart. She must die; and the affecting scene approaches. Looking round on her dear little ones, her pale and languid eye speaks volumes. (Reader, can you form an idea of the state of his mind, who must now take his leave of such a companion!) They come, or are carried to her bed-side, there to receive her dying blessing. Inconscious, however, through extreme infancy, of the nature of the event which is about to deprive them of a mother's care, they not only cannot mingle their tears with those of their father; but even play about the expiring parent's bed; and when her breath is departed, carry the news from room to room with an air of childish amusement; yea, and shortly after talk of Mamma's clothes, &c., as destined for their ornament in riper years! A character more amiable, a death more affecting, can hardly be conceived: Such was the character—such the dying circumstances of the individual whose memoir is here subjoined.

Thus wrote Dr. Morrison in 1819; the memoir of Mrs. Milne we must defer for the present, but hope to give it in a future number, while we subjoin in its place some brief notices of others, who have more recently deceased.

No. 1.

The following letter dated Amoy September 30th, 1845, was addressed to the Rev. Dr. DeWitt, New York, U. S. A.

"*Rev. and Dear Sir,*—Death has visited us, and the remains of one of our little number was last evening committed to the silent tomb. Dear sister Pohlman is no longer a pilgrim with us, but an inhabitant of heaven; no longer a mourner in this vale of sorrow and tears, but a glorified spirit before the throne of God, and rejoicing in being with and like Jesus. This, to you, we know will come most unexpected and sad tidings. We too have been taken by surprise. Death has come upon us as a thief in the night, and borne off his victim. Mrs. Pohlman was confined on Sabbath morning, the 21st ult., of a daughter. At the time, all things were favorable. Her labor was of short duration, and in no respect was there any thing unusual. But on the 22d, she was very nervous, had obtained no sleep, and during the day had fainting fits. After this she continued to sink away, and though there were

no alarming symptoms, and the physicians, (Dr. Cumming of the Mission, and Dr. Winchester of the British Consulate,) did not seem to have apprehended any decided danger, yet under all their prescriptions and medical applications, she did not rally. There had been febrile action, but on the morning of the 29th, the physicians thought all symptoms favorable. In the afternoon, at five o'clock, a change came over the sufferer, and it was soon evident that death was near. She lingered until the morning of yesterday, Sept. 30th, three o'clock A. M., when she breathed her soul away, we have every comforting reason to believe, into the bosom of Jesus. Her grave, and that of her little son, buried only about two months since, now form one—and the mother and child sleep side by side, waiting a glorious resurrection. Our afflicted, brother is comforted in feeling that it is the Lord, and that He can and does sustain.

“It is with us, dear brother, a truly dark and sorrowful time. What the Lord intends to do with us, we know not, but we do know—and thanks for his rich grace—I never have enjoyed a deeper, heartfelt conviction, a soul-calming realization, that what He does, and all he can do, is and will be nothing but right—for the best.

“My own wife is lying almost as helpless as an infant, on a bed of sickness, and I fear, it must prove of death. She has been ill of diarrhœa and constant indigestion for two and a half months. The opinion of the physicians now is, that there can be no recovery here, and we have decided, with all possible speed, to be away from this, and, according to the doctors and all our brethren's advice, on our way to America. But I now very much apprehend that my own dear wife will soon be with our departed sister. We have no prospect of getting from this, much, if any, short of a month. The Lord reigns—yes, Jesus reigns—and shall we not rejoice? We feel that all is darkness and desolation around us, but “unto the upright ariseth light in darkness,” and Jesus feels a deeper—yes, an infinitely deeper interest, in his cause and glory, and for the salvation of the heathen, than we can. Shall we not commit all to Him, and lie sweetly passive in His hand? Not our, but His will be done, is I do feel, the prevailing, almost only desire, of my heart. Your brother in gospel bonds.

E. DOTY.

No. 2.

This, dated Oct. 8th 1845, was addressed to the same Gentleman.

“*Rev. and Dear Brother,*—It is only a few days since my associate in labor and in suffering, had a sad duty to perform for me, which I have now to perform for him. Truly the hand of the Lord is heavily upon us. A new thing has happened to us, though it is no new thing in the earth. We know that the same God reigns, and the same event happens to all. Our dear sister Doty lingered with us until Sabbath morning, the 5th inst., when her happy spirit was released from its clayey tabernacle, to join the blood-washed throng in heaven. I need not say that we are in deep affliction. Once, again, and still again, within a short time, has God spoken to us. The first victim was a fond son of two years, who came forth like a flower, and

was out down as with a stroke; then followed the beloved mother and wife, in the bloom of health, and the vigor of life—fleeing away like a shadow; and now we have to record the departure of the friend and sister of the latter, who was associated with her for years, in labors of love—in life and in death not far separated. Last Sabbath they together entered upon their first Sabbath in heaven—that eternal Sabbathism of rest which remains for the people of God; where they “shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.”

“Mrs. Doty was the daughter of Mr. Hezekiah Ackley, of the county of Litchfield, Conn. She was early impressed with divine things, and at the age of thirteen, made a public profession of faith in Christ. In June, 1836, she had the desire of her heart, in being permitted to leave home, and kindred and friends, for Christ’s sake and the gospel’s. She was one of the first band of missionaries, who went out from the Reformed Dutch Church, to establish a mission in Netherland’s India. When the five ports were opened in China, she removed to Amoy. In about fifteen months after arrival at this new field, where the prospects are bright, and brightening, she has fallen at her post. Her health was never very vigorous, and her decline was gradual. About midsummer she began to fail, and had a deep impression on her mind that as God had suddenly, last summer, taken to himself a beloved son, so he would come for her this season. In all her sickness she cheerfully submitted to the will of God concerning her. All was done for her recovery that could be done. Besides our friend Doctor Cumming, Doctor Winchester, of the British Consulate at this port, was called in. The result of the consultation was, that the only hope of her restoration, was an immediate return to her native land. This step was determined on, but before it could be carried into effect, she was removed to another, and a better land, were the inhabitant shall not say, “I am sick.” Mrs. Doty, was in her 39th year, and has left two young daughters.

“That God, whom she had chosen in early life, did not forsake her in the trying hour of her dissolution. In view of death, she was calm and composed. She had a well grounded hope of a glorious immortality, and was enabled to give her dying testimony to the faithfulness of Jesus. No doubts harassed her mind. Her experience was not extatic, yet had she clear, decided, happy views, of the land that is afar off, and could say with all the heart, “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff shall comfort me.”

“Her funeral took place on Monday, the 6th, with appropriate exercises at the house and the grave by Mr. Lloyd, and myself. She was buried in the Missionary’s burying ground, Kolongsu, near Mrs. Boone, and that sister who, five days previous, preceded her to glory—and by the side of her only son, Ferris—there to await the resurrection morn, when all, we confidently expect, shall arise to everlasting life and glory.

“They sleep in Jesus, and are blest,
How sweet their alumbers are ;
From suffering and from sin released,
And freed from every care.”

“And now what, shall we say? We feel that these are the chastenings of a kind Father. They are for our good. They are designed to draw us to himself—to drive us away from our poor, half-hearted services, to pure, holy and acceptable offerings in righteousness. Oh, these dark and deep waters, they must be waded through, in order that we may be cleansed, purified, and made meet for the Master's service. We do not murmur. No; by God's grace, we can bow in sweet submission. We kiss the rod, and Him who has appointed it. ‘Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.’

“Brother Doty is now considering the question of an immediate return to America, with our poor motherless children. These loved ones are now at such an age as to require the most constant and assiduous attention. If they remain here, they will be neglected, their education will be but partially attended to, and they will prove a hindrance to us in the great work we have to do among the heathen. It seems the part of wisdom to send them at once, where they can be watched over, and trained up for society and usefulness.

“The field here seems to be rapidly whitening unto the harvest. How painful, just at this time, to have our number lessened! To the eye of sense, all is dark; but to the eye of faith, all is bright and cheering. God can easily raise up his own instruments. What though two of us are sitting in the weeds of widowhood; what though five children are thrown upon the world without a mother's care? God is on the throne. He can cause more souls to be saved by the death of our dear partners, than by their lives. He will take care of the orphan and the stranger. “Blessed be his holy name for ever; and let the whole earth be filled with his glory.” We ask a renewed interest in your prayers to God for us, and as many laborers as you can send.

“Yours, in sorrow, as in joy, W. J. POHLMAN.”

The following brief notice of Mrs. John Stronach is from the pen of the Rev Dr. Legge, who was a fellow passenger with her from Hongkong, and must have been written about two years ago.

No. 3.

“You are aware that she embarked with her four children in company with us on board the Duke of Portland, on the 19th November, 1845, hoping that a visit to her native land would restore her to the enjoyment of health, and enable her soon to rejoin her husband in his important sphere of labour. It seemed good, however, to the Supreme Disposer of all events that her hopes should not be realised. The long sickness and many privations, which she had endured in the missionary field, had exhausted the energies of her constitution. She was not privileged to behold again the shores, which, nearly ten years before, she had left on her mission of love to the heathen. On the 7th of March, more than a month before the conclusion

of the voyage, her life on earth terminated, and she entered into the joy of her Lord. There was much in her circumstances to depress her mind. Separated from her devoted husband, suffering from disease in various forms, called to resign the guardianship of her dear children,—she felt that all these things were against her, but underneath her were the everlasting arms and she possessed her soul in peace.”

Mrs. Fairbrother had been in China only a few months, and had suffered much on her outward voyage. The following paragraphs are from a letter addressed to the Directors of the London Missionary Society, written by Mr. Fairbrother.

No. 4.

“I have to communicate the melancholy intelligence of the decease of my dear wife. When we arrived here, she was weak from the excitement produced by the constantly varying and trying circumstances in which we had been placed; but I indulged the hope that a temperate and perfect rest would restore her to health. About a fortnight after we landed she had an attack of diarrhœa; but then I had no serious apprehensions of any danger. She was much better, though she had not recovered her usual strength, when the disease returned with increased violence. It continued several days, and she expired on the evening of September 18th 1845.

“For several years she had indulged the hope of carrying the Gospel to the Heathen, and lived to reach her destination, but died before entering upon her work.

“Her piety was unobtrusive and sincere; the best evidence of it is in the sacrifice she made, and the holiness and consistency of her life. Though we could not hold intercourse with her during the hours which preceded her death, yet we doubt not her end was peace: her countenance indicated a composed and happy state of mind.

“I abstain from saying anything about my own feelings. You will feel certain that I am almost overwhelmed with sorrow, yet a divine power sustains me to a degree which I could not have anticipated. The thought of her happiness, and knowing that it was the will of God, forbid me to murmur, and the hope of re-union in happier circumstances supports my mind in my desolate condition. It remains my duty to “follow them who through faith and patience inherit the promises;” doing the will of God, and waiting, with cheerfulness and resignation to the divine will, the time of my great change, when, like the dear now sainted partner of my every enjoyment and every sorrow, I shall find that ‘to die is gain.’”

The following paragraph is from a note to the same Directors, written by Dr. Hobson, Dec. 24th, 1845. Dr. and Mrs. Hobson left the Chinese waters on the 23d of July.

No. 5.

It is my painful duty to announce to you the death of my dear wife, on the morning of the 22d inst., at 4 o'clock, when anchored, after heavy weather;

off Cuugeness, a little south of Dover. The object of the voyage has entirely failed, and our most sanguine expectations have been disappointed. Fever, chiefly in an intermittent form, continued unabated and unsubdued till within a few days of our reaching England; it was then succeeded, as I always feared it would be, by diarrhœa, which, with the previous debility and emaciation, soon terminated her existence on earth. It seems mysterious that, when on the point of accomplishing our voyage, having sailed upon the mighty deep for nearly five months, a distance of 17,000 miles, our native shores just in sight, her spirit should be then summoned to its heavenly rest. But it was the Lord's will, and what He doeth must be right. Her end was peaceful and calm, She died in faith, resting on the promises, and was content to die. I am thankful in being able to commit her mortal remains to the earth, and surrounded by my friends to bury my dead, with the sure and certain hope of its resurrection in place that she desired."

ART. III. *The Opium Trade: increased production of opium; transit duty on Malwa; remarks on the character of the traffic, by a Resident.*

ON what we suppose is good authority, it is said that the production of Malwa opium this year will amount to 30,000 chests; and the transit duty, from and after the 1st of July next, will be on it 400 Rupees per chest—giving the government an annual revenue of 1,200,000 rupees. The product on the other side of India will hardly be less in quantity or yield less in revenue. Nearly all this—fifty-five or sixty thousand chests, will find its way to the markets of China, where it is sold and bought *nominally* as a contraband article, and usually commanding ready money—say 60,000 chests at \$600 per chest (more or less)=\$36,000,000.

We have been asked to give our opinion on the propriety, or otherwise, of its being legalized. Considering the question in all its bearings—political, commercial, and moral—it is not easy to give an opinion. Excepting as a medicine, we consider the use of opium as highly injurious, and always to be deprecated. As its traffic is contraband, forbidden by the laws and statutes of the empire, it too is to be deprecated. But is the article, *de facto*, contraband in China? Since Lin's discomfiture the law has been a dead letter. Without legal forms, the article is *dutiable*—and the duties are levied in a manner the worst possible and in the highest degree injurious. Let the *cultivation* of the drug, the *traffic* in it, and the *use* thereof—so far as they minister to evil—be abandoned. Though we cannot, (at least for the present,) give our opinion in favor of legalization, still we are not prepared to say that, if the traffic were legalized, its evils, and the evils flowing from the use of the drug, would be augmented.

One thing is clear to us—the whole subject is worthy of the most careful discussion in all its bearings; and we invite our readers to take it up, and put the whole question in its true light. The conditions of the premium, for which “A Resident” inquires, will be found on page 573, vol. vol. V. The following are his remarks addressed to the Editor of the Repository.

Dear Sir,—Seeing some remarks in your late periodical on the opium trade, in which almost the whole mercantile community here is concerned, I as one of its members do not consider a few observations on the character of our pursuits out of season at present, being not indifferent about the iniquities of this nefarious traffic so justly condemned; and I think it culpable to preserve silence, considering my duties towards my God, my fellowmen and myself.

Commerce is acknowledged by many to be an enlightened and honorable pursuit, and the precursor of light and civilization to the distant parts of the globe. An honest merchant possesses the means of doing good to mankind far superior to those of the men of any other profession. Placed by Divine Providence between the cultivators and manufacturers in one country, and the consumers in the other, employing many thousands of beings in the transport of his merchandise, what a wide field lies before him for benevolence and charity. Being accountable to the one only omniscient and all powerful Master, how does he stand envied by the political, literary, and other classes, whose masters are so zealous as to require the whole man for a very sparing remuneration, making them dependent upon and subservient to mortals like themselves for reward and success in life. Independence! the greatest of blessings, is enjoyed by no class of people so purely as by merchants whether rich or poor. Governments are employed by them to look after their property and persons by land and sea, for which they are liberally paid and supported. Scientific societies are formed to explore unfrequented countries and to navigate the remotest corners of the sea, to open the bowels of the earth, and to seek the bottom of the deep, clearing ways and preparing new resources for mercantile enterprise. What class of people is so well paid for an easy service as that of merchants whose mere command is sufficient to ensure success in trade, “where money breeds money.” This is perhaps the season of spring and summer of the outward voyage; and had not our mercantile weather been so precarious as to have an untimely autumn and a severe winter in the duties of the homeward voyage, we should have had members who by their example could have shed lustre on our profession. Every

country is delighted to draw merchants to its shore, as the messengers of peace and comfort; and why China groans and sorrows for its commercial intercourse with foreigners, is a problem painful to be solved. In vain we go to the beautiful Flower Gardens to bring comfort to the soul disturbed by this heart-aching question, but the opening of the numerous blossoms of spring and the amiable faces of youthful children dressed in costly silks of variegated hues can impart to us no joy. "O conscience, thou mighty tribunal in our intellectual circle, thou first tribunal in the moral empire of the world, thou art at once the effect and the certain proof of the existence of a God." We are not all opium merchants, but alas—

"————— all are men,
 Condemned alike to groan,
 The tender for anothers pain,
 The unfeeling for his own.

Previous to our leaving home we had no idea of our predecessors being so cruel as to have thus bestowed our path with thorns so as to prevent our reaping any harvest in this distant country to which we so eagerly traveled for honorable commerce. "But honesty the best policy" seems the golden rule in all parts of the world, with the exception perhaps of Old China, on which we have brought sorrow in its dotage. England, proud of her valor, supports the folly of her children in corrupting the morals of the sons of Han, assisting them to break the laws of their government, quickly forgetting the fate of her enemies, who excited her own children against the mother country. It is true that God may not always give victory to the strong and the race to the swift. Mighty kingdoms, exercising their dominions far and wide are now no more, because they abused the power vested in them by the Almighty.

Where there is a will there is always a way to do, and if our fathers have allowed the opium question to pass unnoticed, it is absurd that it should remain so in such an enlightened age as this; and I hope your correspondents have not appealed in vain to the benevolent public, and particularly to that respectable body the Chamber of Commerce, to get redress for this horrid wrong; for if to do were as easy as to know what were good chapels would have been churches, and poor men's cottages prince's palaces.

I have given only one side of the character of a mercantile life, which might be justly called partial by some whose conscientious scruples have prevented them from entering it, did I not take it for granted that the other side will be fully understood by its true touch-

stone, the present opium discussion.—If the premium of £100, left with the Society for the Diffusion of Useful Knowledge, remains unappropriated, the best way of using it will be to collect and publish all that has been said about the opium trade, in one volume, as a seasonable guide to young merchants coming out to China. If you will oblige us by reprinting the proposed conditions of the Essay, I hope some of us will interest themselves about it, having for their reward the hope of forgiveness for their past errors in trading in a contraband and most pernicious article, opium.

Your obedient servant,

Canton, March, 1847.

A RESIDENT.

ART. IV. “*A Demonstration;*” particulars of the late movement to and from the provincial city of Canton, under major-general D’Aguilar, accompanied by H. E. sir John Francis Davis, H. B. M. plenipotentiary &c, &c.

AGAIN we have had to witness one of those exciting scenes, almost inseparable from such a state of undefined relations as now exists between China and the rest of the world—*undefined* only because there has been wanting a disposition or power to fulfill the provisions of the late treaties. On the 30th ultimo there was published at Hongkong an extract, from a public dispatch, wherein it appears that, the British government “will exact and require from the Chinese that British subjects should be as free from molestation and insult in China as they could be in England,” while the said government will exact and require from the said subjects “that they shall abstain as much from offering molestation and insult to others as they would if they were in England.” When this is accomplished a great change will have been effected,—a *great change* in the conduct of multitudes, of almost all the Chinese, and of foreigners not a few.

With a view to supply our readers with as full a detail as possible, of the particulars of the late movement, we shall, so far as they have come to our knowledge, narrate them in the order in which they transpired.

April 1st. This evening a party of troops of the 18th Royal Irish, and 42d Madras Native Infantry, embarked at Honkong on board H. M. steamer *Vulture*, the H. C. steamer *Pluto*, and the chartered stea-

mer *Corsair*. His excellency, Sir John Francis Davis is known to have been engaged, till a late hour that night, in council with the heads of the principal departments of the government; and the *Pluto*, which had been lying for some weeks off the factories, had only just returned from Canton, bringing down major Aldrich and colonel Philpotts, who had been up to the city reconnoitering. In Canton it was only whispered that they would shortly return.

April 2d. Before dawn this morning the three steamers, with H. M. brig *Espiegle* and some boats, were under way. On passing the forts at the Bogue, troops were landed and most of the guns spiked—little or no resistance having been made, for the Chinese had been taken wholly by surprise.

Saturday Morning, the 3d, rumors reached Canton of what had been done at the Bogue, and an official report is said to have been made to Kíying by some of his own officers at an early hour.

The honorable major Caine had already been appointed Acting Governor of Hongkong; and we copy from one of the papers of the day the following, appointing him Commandant.

No. 1.

Extract from General Orders

By the honorable Major-general D'Aguilar, c. B.

Head Quarters H. M. St. Frigate *Vulture*, off Whampoa, 2d April, 1847.

With the concurrence of H. E. Sir John Francis Davis, Baronet, &c., &c., the Major general commanding gladly avails himself of the services of the honorable Major Caine, and appoints him Commandant of Hongkong, during the absence of the Major general and the main body of the troops on service at Canton.

By order

J. BRUCE, *Captain, Asst. Adjt. General.*

By nine o'clock, with the aid of glasses from the tops of the Factories, the steamers were seen moving up the river towards the provincial city. All the guns in the forts, along the banks of the river, shared the same treatment as those at the Bogue—not excepting those in the French Folly off the south-east corner of the city, and those in the little red round fort opposite the Factories. Every one seemed to be taken by surprise. It was said that even the British consul had no certain (official) information of what was about to transpire. About noon H. E. Sir John Francis Davis, H. B. M.'s plenipotentiary, &c., &c., landed from the *Pluto*; which with the *Corsair* had been anchored off the British consulate, while the *Vulture* and the *Espiegle* were left at Whampoa. In course of the afternoon the troops were landed in front of the New Factories, in which they were to have their quarters. A small detachment was

stationed in the *Consoo* house, at the head of Old China Street, and guards elsewhere so as to command all the avenues to the Factories.

As yet nothing transpired to inform the public what was the end and aim of all the extraordinary movements then in progress, while all manner of rumors and reports were flying in every direction. The excitement and the anxiety were considerable in certain quarters; but night came on and all was quiet; the Chinese governmental guards, at several posts, had disappeared; and the heavy tread, and challenge "who comes there," were heard during the night-watches. The common watchmen, however, were not disturbed, but told off with the beat of their bamboos and drums the hours of the night in their usual manner.

The following Government Notification (No. 2.) and proclamation (No. 3.) though they were not made public till the 4th, come under this day's date.

No. 2.

Diplomatic Department.

GOVERNMENT NOTIFICATION.

His Excellency Her Majesty's Plenipotentiary, &c., &c., has the satisfaction to publish, for the information of British subjects in China, the annexed letter from the Honorable the Major-general commanding Her Majesty's forces, just received, on the arrival of the expedition at Canton. The rapid and successful course of operations, begun and concluded within a period of 36 hours, by the small military and naval force under the direction of Major-general D'Aguilar and Capt. Macdougall, the senior naval officer, is calculated to teach a lesson to the people of Canton which they will not soon forget; and it is His Excellency's intention not to quit this place until he has placed matters on a footing consistent with treaty engagements, and worthy of the British nation. He feels that the moderation and justice of all his former dealings with the government of China lends a perfect sanction to measures which he has been reluctantly compelled to adopt after a long course of misinterpreted forbearance.

His Excellency Sir John Francis Davis, bart., &c., &c., &c.

Head Quarters, Canton, 3d April, 1847, 4 P. M.

Sir,—I have the honor to acquaint Your Excellency that in pursuance of the arrangements agreed upon between us on the 1st instant, I am arrived, with the assistance of Captain Macdougall of the Royal Navy and Her Majesty's ships under his command, at the British Factories, and have established myself here, with the troops under my orders,—having in the course of the last thirty-six hours assaulted and taken all the principal forts at the Bogue, and in the Canton river, and after destroying the gateways and blowing up the magazines, spiked eight hundred and twenty-seven pieces of heavy cannon.

As your excellency did me the honor of accompanying me in these operations and have yourself witnessed the details, I shall not enter upon them in this place, but shall reserve them for the information of Her Majesty's Secre-

tary of State for the Colonies, taking care to supply Your Excellency with a copy of my communication.

I congratulate Your Excellency on this result of our Naval and Military operations, and the more especially, because, notwithstanding the fire of several of the Chinese batteries, while the troops were engaged in the assault, we have had the good fortune to take possession of them all without the loss of a man.

I have the honor, &c. &c.

(Signed)

GEORGE D'AGUILAR, *Major-general,*
Commanding the troops in China.

By order,

A. R. JOHNSTON.

British Consulate, Canton, 3d April 1847.

No. 3.

GOVERNMENTAL PROCLAMATION.

Yeh territorial commissioner, &c., and Hwáng chief superintendent of the commissariat, &c., with Yen judicial commissioner, &c of Canton, jointly issue these instructions for the purpose of quieting the hearts of the people.

To-day, it having been reported that steamers had entered the river and come up to the city, we immediately made careful inquiry and took the proper action thereon. As all nations have been in the enjoyment of free commercial intercourse, all enjoy quiet repose, and we conceive that there can be no cause for solicitude.

Moreover, there are near the city tens of thousands of militia connected with the colleges, who are banded together, and have in times of peace been trained and disciplined.

They have strength, are acquainted with the military art, and are prepared alike for peace or war. Never have they given rise to troubles. This we have known ever since we first came to Canton. You, soldiers and people, ought to abide in your own places, and, as you have always done, mutually protect and defend each other. If lawless vagabonds take advantage of the occasion to create trouble, and you are unable to remain in the quiet possession of your property, we will seize the disturbers and instantly punish them without mercy or lenity. Let each tremblingly obey. These are our pressing commands. *April 3d, 1847.*

To be pasted up at the Thirteen Factories.

Sabbath, April 4th. Early in the morning it was generally understood there would be a conference, at the British consulate, between the two commissioners, Kíying and Sir John F. Davis. At 11 o'clock A. M., the appointed hour for the meeting, the troops with artillery, &c., were drawn up for his reception, when only two of his subalterns, Chau Chángling and Pwán Sz'shing arrived; and as it was supposed that they came only in Kíyings' stead and not to announce his approach, the troops were accordingly removed, so that on his excellency's arrival there was only the guard at the consulate to receive him. He was accompanied by Hwáng Ngantung and others,

and the conference lasted about three hours. During the day great crowds of people assembled in the streets adjacent to the factories, and were exceedingly noisy and clamorous.

The following memorandum was furnished (we know not from whom) to sir John Francis Davis, before Kíying's arrival at the consulate; we borrow it from the China Mail.

No. 4.

Wishes and View of the British residents at Canton.

1st. A distinct recognition of their right to go such distance into the surrounding country as may be traversed either by land or by water in one day out and home, and full protection on their perambulations from insult and attacks by the populace.

2d. A space of ground of about fifty acres at Honan, or in some other convenient part of the suburbs, for the erection of warehouses and dwelling-houses.

3d. A site for a church and a churchyard for British residents.

4th. A site for a burial ground for the Parsee community, either on Danes or French island, of an area of 40,000 square feet.

5th. A bridge, to be thrown across the passage of Hog Lane, to connect the two Factory gardens.

6th. A cook-house for Lascars in Hog Lane.

7th. The railing-in of Lower China Street and the lower part of Hog Lane, and the garden walls to be kept free from Chinese buildings, excepting the military and police stations already erected.

8th. Removal of the stationary boats which at present encumber the avenues to the Factory gardens from the river-side.

British Consulate, Canton, 3d April, 1847.

Divine service was held at 11 o'clock A. M. as usual; but the attendance was small. About two o'clock, a party of the military were called out to repress the mob, and to drive them back from the space in front of Old and New China streets through the avenue leading from the south end of *Tehhing kái* (or Danish Hong) into *Lwán hing* street, where captain Sargeant received a blow on his temple, from a stone thrown by one of the mob. These proceedings created no small excitement. Major Aldrich and Major-general D'Aguilar were both upon the spot. The stone or brickbat was said to have been thrown from a house in *Lwánhing* street, which was forced open; and, as all the inmates "professed total ignorance, an ill-looking fellow was dragged out and flogged at the door." And "another, who had been seized by major Aldrich's party, for a similar offence, was taken to the gate of the British Consulate, and there received a dozen lashes."

The excitement during the remainder of the afternoon was great; and, as the numbers of the mob constantly increased, they became

more and more vociferous. At length orders were given to the sentinels, if they could not seize them, to fire on any and all who were seen in the act of throwing stones or brickbats. As the darkness of evening came on, the clamor and noise died away; and we are not aware that any shot was fired, or any Chinese or foreigner injured, excepting in the cases above named.

Monday, April 5th. Soon after daylight an armed party was sent down the river to demolish the principal parts of French Folly, which was blown up; and the guns in the Dutch Folly spiked. After the troops had breakfasted, they were served with ammunition; pistols were loaded; the artillery, &c., &c., were all put in readiness for action; the Corsair arrived from Whampoa with additional troops; the Pluto got up her steam; and most people were expecting an immediate attack on the city. At this juncture, between the hours of eleven and twelve A. M., the following circular came out.

No. 5.

British Consulate, 5th April, 1847.

I have been directed by his excellency her majesty's plenipotentiary, to inform you, that as a considerable portion of the troops may be employed tomorrow in coercive measures against the city, it becomes necessary for you to be prepared for defence, in the event of any attack being made on the foreign factories by the populace.—I have the honor to be, &c.

FRANCIS C. MACGREGOR.

Fastboats and lorchas, and every thing of the sort, were now in great demand. Books, treasure, etc., were put on board. All the streets and avenues leading to the Factories were barricaded. Guns, swords, and all sorts of ammunition were in requisition. Still some, who could speak very confidently, declared that "every thing would most assuredly be amicably settled." Great numbers of the Chinese, perhaps all who had it in their power, removed from the vicinity of the Factories; and a few of the foreigners, including most of the ladies, went on board ship at Whompoa.

In the evening the Gentlemen Volunteers, comprising nearly the whole of the British community, were inspected by major general D'Aguilar, "who explained to them that, in the event of operations being commenced against the city next day, he confidently relied on their protecting the Factories from any attack on the part of the mob; and that he would leave with them twenty-five men of the Royal Irish and an equal number of the 42d."

During the evening, a small party of armed Chinese was found secreted in one of the buildings in the rear of the Factories, and no far from the Consoo house, "nearly forty of whom were taken pri-

soners and sent to one of the guard stations ; the rest escaped leaving their arms behind them." These proved to be a part of the "imperial forces," who on the evening of the 3d got jostled out of their place in the Consoo ; and for the night they were safely housed in one of the upper rooms in Minqua's Hong.

In the course of this day and evening several placards appeared on the walls of the city and streets, three of which we subjoin. No. 6., denouncing Kíying, we borrow from the China Mail ; Nos. 7 and 8 have been translated for us by a friend.

No. 6.

DENUNCIATION OF KIYING.

The English have rebelled against us, disobeying our laws and bringing disorder and injury on the "Flowery Nation." Kíying's heart is inwardly inclined towards them : he disregards our families, and, trampling on the people, he thereby degrades the nation. His crime deserves to be punished with death ; it is therefore desirable that every one of us should exert himself, that all uniting together, we may set fire to his palace, and then cast his dead body into the street. To do this is not exceeding the law.

Táukwáng, 27th year, 2d moon, 20th day. (April 5th, 1847.)

An appeal from the whole province.

No. 7.

From the Militia and Gentry of Canton.

It has been represented that the foreigners have long boasted of their intention to enter the city, contriving means to levy and collect duties on the vessels of all nations. In consequence of a late controversy, about passing affairs, they have at length ventured to collect from Hiángshán and Singán a thousand or more outlaws speaking the native tongue, but clothed in a foreign dress, who proceeding directly up the river of Canton have burned up and destroyed the forts. They have taken possession of the foreign factories and congregated in the offices. They then constrained the authorities to allow them money and extorted from them to the amount of some tens of thousands of dollars. Those truly foreigners were no more than about a hundred. By these proceedings the citizens became greatly alarmed. Lawless vagabonds of this sort are often thus plotting against the interests of the people, and audaciously contrive to league together in order to enforce compliance with their requisitions. They therefore commit their ravages upon the inhabitants residing both within and without the city. The great body of the people and the soldiers are not able to restrain their indignation at such proceedings. On the night of the 18th inst. (April 3d) the gentry were all engaged in notifying the country militia at the places of assembling, to be in readiness against the time appointed. The citizens from all parts of the city were also to be on the alert and prepared to exert their strength, proclaiming to the people to come from all quarters to exterminate and kill the villains. Let them take these false traitors, dressed in foreign clothes and cut them off completely and not allow them to proceed a step into the city. This is

the decree of the great body of the citizens. Let it be observed without tardiness or reluctance. It is thus urgently enjoined. The gentry of the city generally unite with the militia in this representation. (*No date.*)

No. 8.

From the Gentry &c., of Canton.

Whereas we have heard of opposition to the authorities, and not permitting them and the aggressors to dwell under the same heavens, it is not possible that both should subsist together. The English barbarians take occasion to excite trouble, and make a great display of arms. By public consent they have taken possession of and occupy upon the river-side a tract of ground as a place for trade, in all thirteen separate hong's. They wish to build a temple for public worship; and also, across the river, in Honán, to take possession of a tract of ground and to build a fort. There have lately been foreign soldiers measuring off the ground for a site. Our citizens having met to take the matter into consideration, immediately they opened a thundering fire of artillery upon them by which many persons were injured. In such as this there is no law nor principle of justice. The whole body of the people can only gnash their teeth with rage and indignation. Now the great body of masons and carpenters in the two cities (the old and new) of Canton have held a public consultation and have agreed together that if the English undertake the prosecution of their works as aforesaid, the men employed in these trades shall none of them be permitted to engage to complete their works on their own responsibility. And if at Hongkong, Macao or Whampoa there should be men who are willing to undertake it, the people of our two trades will make it their business to search out every workman of this sort by name and kill him, and to notify the inhabitants of the district to burn up the dwelling of every man who ventures to assume such a responsibility, which will be done without the least delay. This among the citizens of the capital it is considered the reasonable duty of every faithful and obedient person to seek, to have carried into effect. The emperor hearing and knowing of it will also certainly afford some additional commendation and encouragement. It behooves us to regulate our minds and to chastise those who refuse to comply. It will by no means answer to be inconstant in our purpose, coveting the wealth of these rebels and aggressors. The citizens of Canton have issued this notification. If any persons venture to tear it down, that is, any vile traitors, the citizens will have them seized, and sent to the office of the Kwángchau fú. Let such citizens assemble at the public office and they will each receive a reward of two dollars, certificate money. (*No date.*)

Tuesday April 6th. General Orders had been issued to the troops; a movement was to be made on the "City of Rams" at daylight, unless the assent to certain "Reasonable Demands" were gained by that hour; the reconnoitering had been completed; the attack was to be made at three points simultaneously; one party was to mount the walls at the southwest and another at the southeast corner

of the city, while the Pluto was to take her station midway between—when, at the given signal, to be run up at the British consulate, the work was to begin. At day-break some of the officers were on the walls; and had the signal been given, and had the bombardment been driven on for a few hours—but - - - but the assent came, and the following was proclaimed by circular in the course of the forenoon:

No. 9. Diplomatic Department.

GOVERNMENT NOTIFICATION.

His Excellency her majesty's Plenipotentiary, &c., &c., has the satisfaction to announce, that at the last moment, and when actually awaiting the assault on their city, the Canton authorities have assented to his reasonable demands, and the impending ruin of this populous place has been happily averted.

The following are briefly the heads of the new agreement.

1. At the fixed period of two years from this day, the 6th April, the city of Canton shall be opened to British subjects.

2. Her majesty's subjects shall be at liberty to roam for exercise or amusement in the neighboring country without molestation, returning the same day, as at Shánghái, and any persons molestating them shall be severely punished.

3. The aggressors on the two seamen in October last, and on colonel Chesney and others at Fuhshán on the 12th March, shall be made examples of. The latter being already apprehended, will be brought to Canton and punished in the presence of persons deputed by her majesty's Plenipotentiary.

4. An adequate space on the Honan side of the river shall be granted on lease to British merchants and others, for the erection of dwellings and warehouses; and his excellency will ascertain the site and extent before he quits Canton.

5. A site for the erection of a Church shall be granted on lease in the neighborhood of the space now occupied by the foreign factories; and spaces for Burial Grounds shall also be allotted at Whampoa.

6. The flying bridge and another building between the two gardens shall be erected as desired, and sheds shall not be permitted against the walls.

7. For the better preservation of order, and for the general convenience, the river front before the factories shall be kept clear of boats.

British Consulate, Canton, 6th April, 1847.

By order

A. R. JOHNSTON.

In the afternoon of this day Sir John and Captain Macdougall, along with two Chinese officers, proceeded across the river for the purpose of fixing on 'an adequate space' for the erection of dwellings, &c., on the Honán side of the river. This site, as fixed upon, will extend from the front of the Foreign Factories to the Macao Passage, and from that corner of Honán to the Creek near the fort on the east bank of that Passage. How far it will extend back from the river we do not know; but if we mistake not a large part of its surface is already covered with dwellings, warehouses, &c.

'The prisoners,' taken on Monday, were released to-day; and the house in Lwánhing street, from which the stone was thrown on Sabbath day, was 'razed to the ground,' 'also one in Shoe Lane (?) where the sailors were mauled in October last.' In the mean time the two Chinese custom-houses, foreign boat-houses, etc., near the Gardens before the Factories, were removed. The excitement among the Chinese people and militia was now very great; and it was rumored that the latter were about to make an attack on the Barbarians. Sand and sand-bags were pouring into the city, designed for blocking up the gates. Cannon were also to be brought in from the country. However the day and the night passed, and "all things continued to go on as usual."

Wednesday the 7th. For the particulars of a scene enacted at a very early hour this morning we are indebted to the Editor of the China Mail, who was in Canton during all these late proceedings, and may have been an eyewitness of the 5 o'clock scene, which we give in his own words. The demand had been made and acceded to, under the third head of the "New Agreement," that the aggressors on colonel Chesney and others at Fuhshán, "should be made examples of;" this was now about to be fulfilled.

"Towards midnight a message was received at the Consulate acceding to the Plenipotentiary's peremptory demand that the men should be given up at day-light. Accordingly, at 5 o'clock three men were brought to the Consol-house, a Chinese mandarin of high rank with other officials being present on the part of the Chinese, and the Hon. A. R. Johnston, Captain Macdougall, Captain Bruce, Messrs. Gutzlaff and Meadows, and a number of others, on the part of the British. The men were bamboosed in succession by the Chinese officers of justice, and on leaving the Consol-house, the mandarin, on being required to do so, explained to the people, who crowded about the barriers, why the men had been punished; and it was added, that for a similar offence they might themselves expect a like chastisement."

Barricades were now removed; parties, who had left their houses or shops, began to return with their effects; and the British troops prepared for embarkation: and in the afternoon the *Corsair*, having on board a detachment of the 42d, moved down the river to Whampo, where the *Vulture* had remained, while the *Espiegle* had been brought up, above Napier's Fort, almost within cannon shot of the city. The four following documents appeared during the day.

No. 10.

GOVERNMENTAL NOTIFICATION.

Kíying, member of the Imperial House, guardian of the heir apparent, an assistant member of the Cabinet, a president of the Board of War, and governor-general of Kwángtung and Kwángsi, issues this proclamation.

As all the affairs of the provincial city at present are being conducted in their usual manner, there is assuredly no cause for anxiety. You, ye people, whether abiding in your houses or in your shops, ought all to remain quiet and joyful in your respective pursuits. And if there be lawless vagrants, who spread abroad exciting rumors, create troubles, and deceive the multitude, it being clearly ascertained who they are, they shall be seized and severely punished. Give heed to this special proclamation and oppose it not.

Canton, April 7th 1847.

No. 11.

Rules agreed upon, at a public meeting of the gentry of Canton, for defense against the entrance of Barbarians into the city.

RULE I. The inhabitants of all the shops and houses must hire militia, who will keep a constant patrol, and who, if a barbarian enters a street, will not be frightened, but sound the alarm, so that it may spread and be communicated from street to street, and all with united strength be ready to beat back and destroy the intruder.

RULE II. Throughout the whole city, all the people must remove the boards and planks from the roofs of their houses, and place instead many jars of water, ready to act against incendiaries; and must have ready prepared pots of lime, brickbats, stone, &c; and if they see a Barbarian enter the city, they must throw these down with thundering force, and not allow a single one to escape from their net.

RULE III. There must be no fear nor removing to other places, lest they give rise to plundering, and lest in the absence of our people, the Barbarians get possession of the country. Let all the people attend to their respective avocations, mutually protect and defend each other, and forever guard their own possessions.

RULE IV. If any spread the report through the streets, that the Barbarians are entering the city, they must be traitors, designing by such reports to ascertain the actual condition of the city, and perhaps are seeking opportunities to plunder and rob. Let the inhabitants at once seize upon such and deliver them over, for examination, to the chiefs of the gentry; and if they are truly traitors, they must be sent to the proper authorities for trial; and if found to be good people, they must obtain from their neighbors and elders bonds for their good conduct, and then they may be liberated.

The above rules must be put in practice by the inhabitants of all the streets and lanes however small; and all must watch and guard with care, in order to protect themselves and families, and to show a readiness to fulfill the gracious designs of our august sovereign in his love to all the people. Although the foreigners may enter the provincial cities of the other maritime provinces; yet great is the strength of this province; and it behooves us to quit ourselves like men, and continue watchful to the end. Then all will be well.

No. 12.

Canton, 7th April, 1847.

Sir,—The undersigned, British residents in Canton, beg respectfully to call your excellency's attention to the following matters, in connection with the arrangements you may at present be concluding with the Chinese authorities:

The shops in Hog Lane and the thoroughfare there are the occasion of

great inconvenience, annoyance, and danger to the foreign community. The shopkeepers there are always ready to tempt the seamen to drunkenness, and it will no doubt be remembered by your excellency that most of the disturbances, which have occurred in Canton, have originated in that neighborhood, while on all occasions of riot or fire our danger is greatly increased by the assembling of low characters in the place alluded to. We therefore request that your excellency will obtain for us the removal of the houses in Hog Lane and the stoppage of this offensive thoroughfare.

We further suggest to your excellency that the space thus cleared will afford the best site which can be found for the erection of a Church, and as the Chinese authorities have agreed to give space for one, and must be put to considerable expense in removing buildings on a suitable locality, we think it but reasonable, that as they will be saved this expense, they should be called upon, instead to compensate the owners of the miserable habitations in Hog Lane; but to obtain such a desirable object, as that in view, we would be willing ourselves to pay the owners the reasonable value of the buildings if the matter can be arranged in no other way.—We have the honor to be, sir, your Excellency's most obedient humble servants,

(SIGNED BY FORTY-NINE BRITISH RESIDENTS.)

To his excellency Sir John Francis Davis, Baronet, &c., &c., &c.

No. 13.

British Consulate, Canton, 7th April, 1847.

Gentlemen,—I am directed by His Excellency Her Majesty's Plenipotentiary &c., &c., to acknowledge the receipt of your letter of this day's date, and to make the following reply:

On the 3d instant, on reaching Canton, his excellency received from Mr. Consul Macgregor a paper professing to embody all the principal Wishes and Views of the British Residents, and these were therefore shortly included in the list of demands made on the Chinese government, and since assented to. It is plain that his excellency at that time negociated under circumstances peculiarly calculated to obtain successful results, and he therefore much regrets that the subject of your present Letter has been postponed until the negotiations are concluded.

At the same time he must observe that the objects now sought could never be urged as treaty rights, since none of our conventions with China entitle us to insist on the stoppage of thoroughfares and the obliteration of whole lines of houses. These in every country are very serious questions, involving vested rights, private and public, and it may be questioned whether (as far as the thoroughfare is concerned) the government of China has power to remove a right of way contrary to the public wish, for more than a limited time at least.

This circumstance may render your objects difficult of attainment, and his excellency regrets it the more, as he is fully alive to the evils attending the existence of the lane in question, and the advantages which would accrue from its removal. He will, however, use his best endeavours to persuade the Chinese minister of these respective evils and advantages, and if the British community can raise funds which will induce the owners of the shops to give them up, the other obstacles might probably be surmounted.

It is altogether a mistake to suppose that the Chinese authorities are to be at the expense of the proposed site for the Church, and it would be hardly worthy of the British government that they should. I have, &c.,

A. R. JOHNSTON.

The above, (No. 10,) was the first expression given to the public of Kiying's sentiments; he is known to have been greatly perplexed and distressed, unable to eat by day or sleep by night. It is generally believed, by those who have the best means of knowing the truth in this matter, that he has been left to stand quite alone—and even opposed by some of the high officers of the province.

Thursday the 8th. The following correspondence, &c., we borrow from the Hongkong Register.

No. 14.

Head-Quarters, British Factories, 8th April, 1847.

Gentlemen,—I am directed by Major General D' Aguilar, Commanding the troops in China, to acquaint you that he intends to leave captain Graves, and one serjant of the 18th R. I. regiment, and Lieut. Da Costa, of the Royal Engineers, with one corporal and three privates of the Royal Sappers and Miners, behind in the Factories, until further orders, for the purpose of rendering you every assistance in their power, as regards the completion of your organization, and other defensive arrangements.—I have the honor to be, &c.,

J. BRUCE, *Assistant-Adjutant General.*

To the Associated Gentlemen Volunteers, Canton Factories.

As this note left an impression that the whole of the troops were to be withdrawn, a meeting was held to remonstrate against such proceeding, and the following address was adopted and had been signed by seventy-six persons, when captain Bruce arrived and stated that the Light Company of the 18th were to be left with captain Graves:

No. 15.

Canton, 8th April, 1847.

Sir,—The undersigned, British subjects, hear with alarm that it is the intention of your Excellency to remove immediately the whole of the Military and Naval forces from Canton.

We respectfully represent to Your Excellency that in our opinion the recent proceedings cannot fail to have created such feelings in the Chinese populace as to render the temporary presence of a portion of the troops absolutely essential to our safety, and we therefore earnestly solicit Your Excellency to afford us that protection which we cannot hope for from the Chinese authorities, avowedly unable to control the populace.—

We have the honor to be, &c.

SIGNED BY SEVENTY-SIX PERSONS.

To His Excellency, Sir John Francis Davis, Bart., &c. &c.

The following is the answer which was received to the foregoing address to his excellency sir John Francis Davis.

No. 16.

British Consulate, Canton, 8th April, 1847.

Gentlemen,—I am directed by H. E. Her Majesty's Plenipotentiary, &c., in reply to your letter of this day's date, to inform you, that the very natural alarm which you therein express is formed on a mistake, as it has been arranged that the Light Company of the 18th R. I., under captain Graves, shall not quit Canton until relieved by the armed Steamer, and that in addition to this H. M. sloop *Espiegle*, is also anchored within reach.

Captain Bruce the Assistant-Adjutant General, states that he informed the meeting of British Merchants of the above arrangement before your letter was sent to His Excellency. Both that letter and the reply are therefore almost superfluous.—I have the honor to be, &c.,

A. R. JOHNSTON.

About mid-day all the guards were brought in, excepting two or three sentinels, and their excellencies the governor and the major general with the main body of the troops embarked and retired from before the provincial city—leaving a small detachment as above intimated, and proceeded on their return to Hongkong.

Friday the 9th. A placard, purporting to be from sir John Francis Davis, appeared on the walls of one of the streets near the Factories, and a friend has furnished us with the following translation.

No. 17.

I, the envoy and minister plenipotentiary of Great Britain, make known for your full information, ye residents and shop-keepers, that in consequence of a breach of faith on the part of your Chinese officers, I have, with a naval and military force in large and small vessels, quickly entered the river and come up to the provincial city to inquire into the wretched principles and perverse reasonings of your Chinese officers, who knocking head have acknowledged their crime; it is (therefore) lawful and right to remit their offenses.

We regard you, ye people, as little children, and have a heart constantly to guard and protect you, and certainly have no reason to involve and injure you. If however there be any lawless vagabonds, who following the multitude combine to throw stones, we Englishmen will be in the highest degree indignant. And it was for this cause that we demolished the two shops in Lwan Hing street, as a caution to others. Henceforth let each one mind his own business, and you must not again create disturbance, if ye would avoid inconvenience. I especially issue this general edict to inform you. Let each as is becoming tremblingly obey.

(Articles of convention appended to the above.)

1. It is settled that we enter the city after two years.
2. On entering the city there shall be no disturbance.
3. There shall be a place for the anchoring of foreign boats.
4. Four shops in Hog Lane shall be taken down.
5. The custom-house, &c., in front of the factories shall be removed.
6. The people of Fuhshan shall be arrested and punished.
7. The cross streets on the east and west of the factories shall be removed

8. Forty *mow* (or Chinese acres) of land on Honan shall be ceded.
9. A long bridge shall be thrown across the flower gardens.

About three o'clock, this afternoon, the prefect, or some of his subalterns, came with a native guard to reoccupy the Consoo house. A row ensued; stones were hurled at the magistrate; and the presence of Captain Graves and some of his men was required before order was restored.

Saturday the 10th. Several new placards appeared this morning, one of them on the walls of Mingqua's Hong, opposite the western gate of the garden, of which we have made the following version.

No. 18.

From the scholars and merchants of the entire province of Kwángtung.

It is universally known that danger awaits those who are in high stations, and ruin those who are proud in spirit, as surely as the meridian sun must decline and the full moon wane.

Now, English Barbarians, hitherto always accustomed to acts of violence and outrage, you have insulted the province of Canton. When formerly (a few years ago) your ships of war came to the provincial city, their excellencies, our high officers, extended to you their condescending regard; and as you had traversed the wide ocean from the regions of uncivilized barbarians, which royal laws had never reached, they bestowed on you extraordinary favor; and though you were rebellious, they did not lay judgment to the line. Still you would not repent and reform; but, continuing to cherish the disposition of the wolf and the tiger, you have taken it upon yourselves to raise puny troops, and in wild disorder have carried to the utmost extreme your acts of cruelty and violence. In bold daring, you wish forcibly to occupy the whole of the river-side, measuring off streets, disturbing and plundering the inhabitants,—not knowing that our city is such a mart for all nations, that marketable goods of every kind and to any amount can readily be disposed of, and that in like manner there can be obtained any cargo which may be wished. Thus the French, the Americans, the Dutch, and the people of Bombay and Bengal, have all peaceably and orderly carried on their business,—just in their dealings and polite in their intercourse, the guest mild and the host agreeable.

At the present time Imports were beginning to be in good demand, when suddenly came this troublesome and injurious outbreak, putting an entire stop to all commercial business and depressing the whole market, causing damage to all nations. This is truly worthy of detestation. Last year, Mr. Parker, an American, who had established a hospital, dispensed medicines, practiced the healing art, and universally relieved the poor people, and whose virtue has been praised by all the scholars and people of China, wished to erect a hospital at the entrance of Old China street; but the people, considering that it was an important site, and fearing it might lead to some unforeseen difficulty, were unwilling to grant the request; how then (now grant it) to you, English Barbarians, who, while hitherto you have conferred no favors, have been solely bent on acts of violence and wrong, and by a hundred fiendish tricks have robbed the people of their possessions and wasted their valuable effects.

Do you suppose there are no *men* among the thousands of officers and the hundreds of thousands of militia, who have been collected and disciplined in connection with all the colleges of our province? If our militia are once put in requisition, you will find yourselves mistaken, if you imagine they are like those vagrants who stand gazing with their hands in their sleeves and flee at the first display of arms.

You, English barbarians, may talk of the strength of your ships and of the efficiency of your artillery; and though you may have the means for making an attack, we too have means of making destruction; moreover, you do not consider that your provisions are in a precarious state, the rations being supplied by contributions, and that the three or four hundred mercenary sepoys, living at the rate of seven dollars each per month, together with the English barbarian troops, do not exceed 1000 in number; with soldiers so few and provisions so small, how can you long hold out?

If, English barbarians, you will not awake from your delusions, but will still persist in your former evil courses, we, the entire province of Canton, will first cut off your trade and provisions, and at the same time withdraw all who are employed in your service, and leave you like an infant on the breast, which, deprived of its milk, dies in the hands of its nurse! It becomes you, therefore, quickly to reform and each attend quietly to your own business, lest not a single sail return, to be the laughing-stock of other nations! Carefully consider these things.

Táukwáng, 27th year, 2d month, 25th day. (Canton, April 10th, 1847.)

The Pluto, lieutenant Airey commanding, returned this evening, bringing up some munitions for the gentlemen volunteers, and resumed her former anchorage, just above the Factories.

Tuesday 13th. During the last few days we have taken some pains to ascertain the state of popular feeling. On repeated occasions we have landed on Honán, and in one instance entered the large fort on the east bank of the Macao Passage, and in company with two gentlemen walked along the whole battery, mounting sixty or more heavy guns; a Chinese corporal, a soldier and a few coolies were all the persons we met in the fort; they seemed pleased with our visit, and said their superior, the commandant, had gone to town, to buy vegetables for their supper! We have also gone almost daily to some of the gates of the city, and through the streets of the suburbs—everywhere unmolested except by base language. But there is a great deal of excitement among all classes, and it partakes more of wrath and indignation than of aught else. Many copies of the following proclamation have been posted up, and almost all in the vicinity of the Factories have been torn down or defaced.

No. 19.

A proclamation by Cháng and Li the magistrates of Nánhái and Pwányü &c., &c., making known strict and earnest injunctions.

WHEREAS foreigners of all nations, in carrying on commerce at Canton, for more than two hundred years, have during this long period been well acquainted and on good terms with our people, the said foreigners coming as guests from afar to China; and BECAUSE it is perfectly natural and no matter of wonder that they should wish to roam abroad and see the places in the neighborhood of the provincial city; and INASMUCHAS not only the peace will be injured and serious troubles created if the people of the country assemble and crowd and gaze upon them, but the purpose of our august sovereign to show kindness to men from afar be greatly frustrated; therefore it is right and proper to put forth strict and earnest injunctions. This accordingly we hereby do, expecting that you, people and gentry of the country, will fully understand that, henceforth, if foreigners travel about in the said places, you must not as heretofore assemble and gaze at them, creating broils and giving rise to other serious troubles, so as to expose yourselves to trial and punishment. It behooves you carefully to consider this and obey. Oppose not our special proclamation.

Canton, April 13th, 1847.

特調南海縣正堂加十級紀錄十次卓異侯陞
調署番禺縣事新寧縣正堂加十級紀錄十

張

次卓異侯陞李 爲

剴切曉諭事照得外洋各國在粵通商貿易
歷二百餘年內地民人久與相安習熟該外
國人遠客中華因至附省處所觀瞻遊覽亦
屬情事之常無足駭異地方民人若輒聚觀
擠擁不但滋生事端有傷和好亦殊失我
皇上懷柔遠人之意合行剴切曉諭爲此示仰地
方紳民人等知悉自後如有外國人等前往
該處遊行爾等毋得仍前聚觀圍鬧致滋他
端以干查究切宜凜遵毋違特示

道光二十七年二月二十八日示

No. 20.

Diplomatic Department.

GOVERNMENT NOTIFICATION.

His excellency her majesty's Plenipotentiary, &c., &c., is pleased to direct that the annexed instructions to her majesty's consul at Canton be published for the information of British subjects at that Port :

Victoria, Hongkong, 14th April, 1847.

"Sir,—I have the satisfaction to state that I have received from Kíying a reply to a note which I addressed to him before quitting Canton, regarding the objectionable Lane contiguous to the British Factories, in which his excellency does not dissent from the propositions made on that subject.

"You will take care that the British merchants reimburse the proprietors of the house lately pulled down at the eastern extremity of the river-front, adjoining the creek, and that they agree to a fair compensation for all Chinese property which may be given up for their benefit or convenience. On no other condition than this, which is the obvious dictate of common justice, will I aid, countenance, or permit any measures of the sort. I have, &c.,

J. F. DAVIS.

" F. C. MACGREGOR, Esq., &c., &c.,

By Order,

A. R. JOHNSTON.

Victoria, Hongkong, 15th April, 1847.

Wednesday, April 20th. Since the 3d, Hog Lane has been closed, and the prevailing opinion is that it will continue so. Yesterday crowds of people from Canton and Honán, thronged the offices of the city authorities, all begging that the street and ferry may be kept open. And to-day rumors are rife that, if compelled to abandon their houses, they will set them on fire! This threat should not be unheeded, since there are thousands that would exult in its execution.

Since writing the above, the following documents have been made public, having reference to the obnoxious street, Hog Lane, and to the site which it is proposed to rent in Honán.

No. 21.

GOVERNMENTAL ORDERS.

Replies from his excellency *Kíying* governor-general of Kwángtung and Kwángsi to a petition presented to him by the shopmen of *Sintau Lán* (Hog Lane).

(A.)

The petition, which has been presented by the said shopmen, is fully understood; and officers have already been deputed to manage this affair. Wait for their report.

(B.)

To Pwán Kíayuen and others. The collecting and training of marines, as set forth in your address, is truly a good exercise. But to talk—how easy

it is! Something more than this, however, may be requisite. The superintendents in the Dispatch Office are instructed carefully to deliberate on your address, and make (to me) a report thereon. All the securities and ter-rolls have been delivered over to the said Office.

Canton, April 17th, 1747.

No. 22.

Reply from *Chau Chángling*, commissariat-general, &c., &c., of Canton, on the petition presented by the people of Sintau Lán.

The commissariat-general most fully understands, as set forth in the petition, that it is in the highest degree desirable to keep the place quiet, and that to move is a weighty matter. But the said shops have been opened on the boundary lines between the English and American Gardens; and in case of disturbance there, it will always be difficult to prevent banditti from assembling and creating serious trouble. It is also to be feared that, after a while, it will be difficult for the shopmen there to carry on their business quietly. And now the English are willing to pay a heavy rent for the said shops, so that no damage will be sustained. Therefore his excellency (the gov.-general) has deputed local officers to meet and confer with the foreign officers for the proper management of this business, in all of which regard will be had to the preservation of quiet among our people. And you ought all in an orderly manner to attend to your appropriate duties, like good and faithful people. This I trust you will all do, and so fulfill the expectations of his excellency, and give no occasion for trouble and further deliberations.

Canton, April 18th, 1847.

No. 23.

Reply from *Yeh*, commissioner of finance, &c., &c., on the petition from the shopmen in Sintau Lán. In all commercial transactions, in buying and selling and renting of houses, &c., among the people, it is requisite and necessary that both parties have a clear understanding and be allowed a full expression of their wishes. Then business can go on. But in order to secure quiet for any length of time, regard must be had to circumstances, and there must not be coercion on either side. Those within and those without should be agreed and united. The prefect of Canton has been directed to examine the case set forth in your petition, that it may be duly attended to; which having done he will report to his superiors.

Canton, April 19th, 1847.

No. 24.

GOVERNMENTAL PROCLAMATION.

Reply from his excellency *Kying*, governor-general of Kwángtung and Kwángsi, &c., to a petition from *Mung Liuping* and other gentry in the villages of Honán.

It appears, on examination of the articles of the late Treaties, that foreigners, at the several ports opened for commerce, are allowed to rent houses and ground on which to build. Now the English are willing to pay a heavy rent for houses and for land on which to build. And this renting of houses,

&c., is provided for in the articles of the Treaties. Accordingly high officers have been deputed to confer and arrange this matter in concert with the foreign officers; and fairness ought to be equally maintained on both sides. The said gentry have no occasion to be over anxious regarding this, but may wait quietly for it to be properly managed by the deputed officers. Then all will be well.

Canton, April, 21st, 1847.

Here ends our Narrative. We subjoin some additional facts and some expressions of opinion, from the Hongkong Newspapers. And first from the *Overland Register*, 25th April.

“The only subject of much interest during this month has been the expedition to Canton and the attack upon the Chinese forts on the river. The affair has been and still is shrouded in so much uncertainty on several points, that we consider it better to give our distant readers a short retrospect of the whole so far as yet known, than follow our usual method of repeating the information collected through the month, as published in our weekly issue. It was known previous to the departure of last mail that stores and ammunition had been taken on board H. M. steamer *Vulture*, and a variety of conjectures were afloat as to her destination. On the evening of the 31st March, the H. C. steamer *Pluto* came down from Canton having on board colonel Philpotts and major Aldrich who had been for some time there, and it is understood had penetrated to one of the gates of the city and taken a survey of it, in anticipation of an assault. They immediately waited upon the Governor and were closeted with him until a late hour. Next day the town and harbor were astir with preparations for the expedition. Shells, rockets, scaling-ladders, &c., were taken on board, and in the evening parties of the 18th Royal Irish and 42d Madras Native Infantry embarked in the *Vulture*, *Espicgle*, *Pluto*, and *Corsair* steamer, which last was chartered for the purpose. The number of Troops, and Artillery, joined to the Marines on board, amounted to about 1,000. The *Pluto* sailed late on the evening of the 1st, and the rest of the vessels early on the morning of the 2d, under the command of Captain Macdougall, and having on board the Governor and Major-General D' Aguilar. The Hon. major Caine was left to conduct the Government here, and bestowed great care in stationing the troops that were left in a way to enable them to support the police and repress any attempt that might be made to disturb the peace. Mr. Pedder also took every pains, warning the vessels in the harbor to keep a good watch and be prepared to resist any attack, while three boat-srowed about the harbor to keep guard.

“On the forenoon of the 2nd, the expedition arrived off the Bogue forts, fully prepared for an attack on them, had it been found necessary. The Chinese however were totally unprepared for resistance, only a few men being found in the forts, who offered no resistance to the entrance of our troops. The Chinese Naval Commander-in-chief on the station who is also Governor of these forts only left Cowloon the following evening, sailing through

the harbor after it was dark. Both at the Bogue forts and those at the second bar, the guns were spiked and the ammunition destroyed. It has been reported that there was a want of proper spiking nails and that it was done insufficiently, as it is certain the Chinese had quickly removed them, and when the expedition returned the guns were manned and ready for service. We believe however that the failure arose from the size of the vent of the guns which it required two or three nails to close effectually. This evening the vessels anchored at Whampoa." * *

"When the public first learned the object of the expedition, the secrecy with which it had been prepared and the energy that marked the first proceedings led them to hope that effectual measures were at length about to be taken to vindicate the dignity of our country and curb the insolence of the mob at Canton. As measures proceeded farther however these hopes were converted into the strongest disappointment and disapprobation."

"We have already said that much uncertainty hangs over certain points on which H. E. has not condescended to inform us. It is uncertain whether he had orders from home to commence hostilities, or if the continued refusal of the Chinese to grant his demands, which were not only reasonable but already secured by treaty, provoked him to have recourse to arms. We are equally in the dark as to whether there was any previous declaration of war, for at war we certainly were for the time, and had the Chinese in the upper forts made any resistance, for which they were fully prepared, numerous lives must have been lost on both sides. We know that the English residents, and even the Consul were quite ignorant of the movement until the arrival of the expedition at Whampoa. Even the end for which it was undertaken seems not well defined. It was believed to be the right of entry into the city—but that is left in a worse position than before. The other objects promised are not without value, but are not such as to justify the means used to attain them—much stress is laid upon all the claims made by the merchants having been gained—these claims however had been given to the Consul a considerable time before, when no expedition had been heard of and when it was believed the interference of the Consul alone was sufficient to procure them, as it ought to have been, if properly backed by a fitting representation from the Plenipotentiary. The privilege to build on the Honán side is not likely soon to be of much avail under the violent feelings of the populace, unless backed by a sufficient British force. This is the most valuable of the concessions, and we think the Governor would have been fully justified in retaining one of the forts near the city, until it and the other articles of the new arrangement were carried into effect.

"As matters connected with the demonstration have gradually developed themselves, there is we think more reason than ever for considering it to have been a rash and impolitic movement. What H. E. styles "misinterpreted forbearance" in his first notification scarcely merits, as far as the public are acquainted with the circumstances, a better title than that of "vacillating policy," which naturally induced the Chinese authorities to assume a less deferential tone, and at last, when instructed by the Home Government

to exact (by force if necessary,) a proper observance of the Treaty, or stung by some occurrence, or want of respect on the part of the Chinese, H. E. rushed headlong into the other extreme of violent and uncalled for measures. The expedition itself was no doubt well ordered, and so far, effective as the results testify, but it remains to be seen how far the objects gained, as set forth in the Government Notification, warranted the extreme course adopted—a course which might have brought about a fearful catastrophe, never contemplated in the outset, and for the consequences of which we were totally unprepared. The stealthy inroad upon a country at peace with us, considering especially our respective positions as nations is we think open to severe censure. In this respect the Chinese authorities stand on advantageous ground, as they are said to have prohibited the forts in the neighborhood of Canton from firing on our troops, although they were in a position, had they availed themselves of it, to have done serious injury, and even when they heard of the attack on the forts they abstained from molesting in any way our countrymen resident in China who were quite unprotected.”

“In commenting also upon these matters we cannot too strongly deprecate the unfair and uncalled for inferences, and the Quixotic attitude assumed by H. E. Sir John Davis in this communications issued for the information of the mercantile community. The *animus* they display is sufficiently significant, and proves how unfitted H. E. is for the dignified and responsible duties of the head of a government.”

Note. We have already borrowed somewhat from the China Mail, and had intended to draw some additional matter from the Overland Supplement, and also from the Friend of China—but we have no more space:



ART. V. *The religion of the Chinese, without altars, temples, priests, or any proper term to denote the true God.*

MR. YEATES, in the volume from which we have borrowed the first articles in this number, gives us some remarks, on the religion of the Chinese, among which he affirms that “it is a religion *without altars, temples or priests*, except only one,” the emperor; and he might have, with equal correctness, affirmed that they have no proper term to denote the true God. Much has been said and written on this subject, and much more probably will be required ere it can be made to appear that any other term than *shin*, 神, is suited to this purpose. The advocates for the phrase *Sháng tí*, High Ruler, must have been grievously scandalized by seeing *Sháng tí páu tán*, 上帝寶誕, “the high ruler’s precious birth-day,” posted up every where in broad capitals during the first half of the present month, and then, on the 17th (the 3d of the 3d moon), the said per-

son or his image carried in state through the streets, accompanied by courtesans and all the riffraff of the country. In Canton the procession passed through 120 streets, celebrating *Sháng tí's* birth-day!

From a correspondent at *Shúghái*, we learn that Dr. Medhurst is writing and publishing largely on this subject. We are anxious to see his Essay, and may very likely republish it in the pages of the Repository. The following are the remarks of Mr. Yeates.

The religion of this vast empire must be allowed a subject of some importance truly to ascertain. Our only sources of information are the relations of the Romish Missionaries, whose abilities and penetrating genius all the world knows are equal to the task of this inquiry. From their accounts, as published in several authors, one point seems conclusive, and that is, that the Chinese religion is the most simple and refined species of paganism, different from all other, and peculiar to that ancient and extraordinary people. It is a religion without altars, temples, or priests, except one only, who is the emperor, and sovereign pontiff, receiving tithes of all; and who, annually performs the rites of sacrifice or oblation in behalf of the whole empire.

It does not appear that the learned missionaries are agreed as to the supreme object of the Chinese worship, or wherein the imperial and national religion consists. *Tien* is named to be the object of their worship, which in their language, signifies heaven: but in what sense they so understand the word *tien*, when referred to acts of religion, or when used in a religious sense, is a point to be inquired into: some of them understanding it of the *material heavens*, and others of the *immaterial heaven* or *spirit of the heavens*: concerning which neither their own learned men, nor the missionaries themselves, can absolutely decide: that is, whether the Chinese worship *God* or *heaven*; the Creator or the creature; likewise, whether by the *spirit of heaven*, or immaterial heaven, they understand an Almighty and intelligent Being, or only an energy or power devoid of life and intelligence; which diversity of opinions first gave rise to sects amongst the Chinese.

The determination of this question has given rise to warm disputes between the Jesuit missionaries, and their adversaries, for more than a century past. Du Halde, who was a Jesuit, tells us, "that the chief object of the Chinese worship was denoted by the name *Sháng-ti*, i. e. Supreme Emperor; or *Tien*, which according to the interpreters, signifies the same thing, though it is also frequently taken for the *material heavens*: *tien*, say they, is the spirit that presides in heaven,

because heaven is the most excellent work produced by the first cause." But here it is asked, "Did they regard this *Tien* as an intelligent Being, Lord and Creator of heaven, earth, and all things? Is it not likely that their vows and homage were addressed to the visible and material heavens; or, at least, to a celestial energy void of understanding, inseparable from the identical matter of which they are composed. But this, says the author, I shall leave to the judgment of the reader." Navarette, and many others, strongly maintained the latter point: and in 1704, Pope Clement XI. issued a bull forbidding "that the two Chinese words *Tien* and *Sháng-tí* should any longer be applied God, but instead of them, the term *Tien-chú*, which signifies *Lord of Heaven*, should be introduced. But neither this, nor the other papal prohibitions had much effect, and the matter has slept for many years.*

Thus it appears that neither the Chinese themselves, nor Romish missionaries can decide absolutely on the religion of that empire; wherefore it is most safely and reasonably to be concluded, *that they worship they know not what*. Like the pagans of old, they have raised an altar to an unknown God—and have lived in the utmost darkness of superstition without the knowledge of God, and without hope in the world.

The religion of the bonzes is gross idolatry: there is no difficulty in pronouncing that vagrant priesthood the worshipers of idols, who in common with the whole mass of ancient and modern pagans, have *changed the glory of the incorruptible and immortal God into the image and likeness of corruptible man, and to birds' and four footed beasts, and creeping things*: and thus, *being led captive by the devil at his will, have changed the truth of God into a lie, and worshiped and served the creature more than the Creator*, as the great apostle of the Gentiles has so justly described them.

In reflecting on the religion of the Chinese, or rather their superstition, there seems to be elicited one great and evident maxim, which is, that in the example of China, the most refined and civilized nations of the world, unenlightened with Divine Revelation, are, in point of religion, on the common level with the most barbarous and uncultivated nations: that even the inhabitants of the most isolated portions of the globe, and the natives of the South Seas have equal, if not more exalted conceptions of a Deity, than the boasted wisdom of China any where discovers: and herein is proved by an infallible

* Le Compte, Tom. II. p. 141. Navarette's Account of the empire of China, p. 21,22. Mosheim's Authentic Memoirs of China. p. 27.

and universal testimony the assertion of the divine apostle, above quoted, "that the world by wisdom knew not God:" nor could in any way attain to any just ideas of his eternal and unchangeable attributes.

It is certain also, that if we look for any thing like natural religion, or natural theology, it must be sought in the unenlightened empire of China, where it is to be found in all its native perfection, and where its pestiferous fruits have been matured, and displayed themselves in the tyranny, the despotism, and cruelty of that empire.

Their great and eminent moralist, Confucius, was born about the year 551, before the Christian æra, a little before the death of Thales, one of the seven sages of Greece. He was contemporary with Pythagoras; and Socrates appeared not long afterwards. This oracle of the Chinese, and model of virtue and human perfection, was famed for his prediction of a *saint who should arise from the west, or holy one who should there appear*: which some have understood as an obscure intimation of a Restorer. According to a tradition universally received among the Chinese, he was often heard to repeat these words, *Si fang yiu shing gin*, the meaning of which is, "*That in the west, the most holy was to be found.*" And it is recorded that Ming-ti, the fifteenth emperor of the family of Hân, was so struck with this declaration, and the image of a man who appeared to him in sleep, that he sent two of his grantees towards the West, whence the vision seemed to have come, with orders not to return before they had found this Holy Person, whom heaven had given him some knowledge of, and till they had learned the doctrine which he taught.

But the messengers, discouraged with the dangers and fatigues of the journey, stopped in some place by the way, where they found the idol of a man called *Fuh*, who had infected the Indies with his monstrous doctrine about 500 years before the birth of Confucius. They instructed themselves in this superstition, and upon their return to China spread it throughout the empire. This happened about 65 years after Christ, about the time when St. Thomas preached the gospel in the Indies, so that had these mandarins duly observed their orders, China might probably have shared in the labors of this apostle.

As to their idol *Fuh*, his origin is so obscure that there is no certain account of him extant; some making no more of him than an apparition, whilst others say he was born a thousand years before the Christian æra, in a kingdom of the Indies near the line, perhaps a little above Bengal, says La Compte. Thus far have we an account

of the religion of the Chinese, which, no doubt, very soon, our English missionaries will relate to us in a more perfect and satisfactory manner, when they have the convenient opportunity to consult the ancient books and penetrate into that empire.

ART. VI. *Journal of Occurrences: popular feeling in the provincial city; the weather; a hail storm; decapitation; Pwán Sz'shing; a new governor; new Chinese secretary appointed at Hongkong; the Chimmo piracy; coolie emigrants from Amoy; death of Mrs. Speer; revision of the Chinese version of the New Testament.*

BESIDES the 'Demonstration,' little has transpired here worthy of notice, during the month. Surprise, alarm, indignation, and bitter hatred, have been the predominating feelings manifested among the people; and it is impossible to foresee what will be the ultimate or immediate results. The feeling of *insecurity*, for persons and property, is almost universal, especially among the Chinese. Consequently many are removing from the provincial city with their ~~property~~ property and effects. And it is said that the gentry are about to collect a large "Contingent Fund," by levying a tax of one month's income on all the inhabitants of the city and neighborhood, its object being the support of militia and defensive operations in case of war.

Public meetings of the gentry and scholars have been numerous; one, that was to have been held, on the 28th, was a failure. The Chinese government must carry a stronger hand, or it will fall, and that very soon.

During the first part of the month the weather was fine; the latter part has been rainy, giving a fair prospect to the growers of rice.

Hail of a very large size fell during the evening of the 22d. All day the weather had been hot and sultry; and about nine P. M. the wind shifted from south to north, and brought over the city a dense dark cloud. Some of the hail-stones were as large as duck's eggs, and even larger, so that in several places they came through the tiles of houses; it was accompanied by much lightning and heavy thunder.

Repeated instances of *decapitation* at *Tien tsz' Mátán*, or the imperial landing, the usual place of public execution, have been reported during the month, in the Canton Court Circular.

Pwán Sz'shing, it is said—but we do not know on what authority, will proceed to Peking, before entering on his magisterial duties in Kwángsí. The late governor, Hwáng Ngantung, remains here for the present, and is employed by his excellency Kiyíng. A successor *Sü Kwángtsin*, 徐廣緝, has arrived.

In the Hongkong papers, we see that "His excellency, Her Majesty's plenipotentiary, &c., &c., has been pleased to appoint

Thomas Wade, esquire, assistant Chinese secretary and Interpreter; his appointment to date from 1st March," 1847.

The *Chinmo piracy* has excited considerable attention, it having been brought before the Admiralty Court of Hongkong. The particulars will be found in the newspapers published there. We notice that to one of the actors in the tragedy, "*Foo-Apo*," H. E. Sir John Francis Davis "has been pleased to grant a free pardon," the said *Foo-Apo* having turned states' evidence. We have the following particulars, in a recent letter from Amoy, touching this affair.

"Three bodies of the unhappy persons murdered at Chinmo were buried at Kúláng sú on the 25th March. They were forwarded *overland* from Chinmo, and were in such a state of decomposition that they could not be recognized. One is however undoubtedly, from the clothes upon it, the body of capt. Chamberlayne of the *Caroline*.—Mr. Consul Layton held a coroner's inquest with a jury of six gentlemen, who returned a verdict, "That the deceased came to their death in a manner to the jurors unknown." There was no evidence to prove the identity of the bodies, or to say when, where, and how the deceased died, beyond the evidence already taken before the consul in February. The funeral was attended by H. M. Consul and several British and American subjects who thus exhibited their sympathy and respect, in the sight of the Chinese, for these poor murdered fellow-creatures."

Coolie emigrants from Amoy, besides providing themselves with the means of living, are likely to become useful abroad,—two objects which make the enterprise worthy of attention. On this point a correspondent thus writes to us from Amoy.

"The trade of Amoy is increasing, and the ship *Duke of Argyle* will leave to-morrow (March 7th) for the Havannah with a novel cargo for that port, viz : from 400 to 450 emigrant coolies, who go thither as *Free Laborers*. It is supposed that a large export of coolies will take place from Amoy for the British West India colonies. The island could supply from the neighborhood nearly 50,000 coolies per annum."

Friday April 16th, died at Macao, Mrs. Cornelia Speer, wife of the Rev. W. Speer of the Presbyterian Mission, and daughter of Alexander Breckenridge esq. of Pittsburg Pa. U. S. A. Mrs. Speer left the U. S. A. in good health, July 20th, and arrived at Macao December 26th, 1846. The symptoms of the disease, which carried her thus early to the grave, made their appearance during the voyage. She died *calmly, peacefully* in the full hope of a blessed immortality, resting on the Lord Jesus Christ, the Savior of sinners. Her remains rest in the Protestant burying ground, Macao, to await the resurrection of the just. "*Be ye also ready, for in such an hour as ye think not, the Son of man cometh.*"

Revision of the Chinese version of the New Testament. Delegates for this purpose are expected to assemble at Shánghái on the 1st of June next (1847); we hear that the following persons have been appointed as delegates; from Shinghái the Rev. Dr. Medhurst and Bishop Boone; the Rev. W. M. Lowrie from Ningpo; the Rev. J. Stronach of Amoy; and the Rev. Dr. Bridgman from Canton. We suppose the Rev. Mr. Goddard, of Bangkok will be one of the delegates; and perhaps one or two additional appointments will be made. The importance of the business to be performed makes it desirable there should be a full meeting.





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